

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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THE RT. REV. ARTHUR B. KINSOLVING, II

New Bishop of Arizona

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LETTERS

Judgment at the House of God

TO THE EDITOR: I am glad to say that the copies of THE LIVING CHURCH containing the article by Chaplain Albert J. Dubois, USA, reached me. This article describes so startlingly a duplicate experience to mine as a priest of the Church in the Navy that I feel impelled "to break into print" on the subject. A group of us felt so keenly the conditions, similar to those described by Chaplain Dubois, in the naval service that we readily signed a statement of conviction on the subject some months ago. Having heard nothing further on the subject I had begun to hope we had been a little too perfectionist or had been placed in particularly bad spots, although my own experiences continued along the same tenor on two foreign stations where I served after leaving one of our largest naval establishments in the USA where the original impression was gained in nearly a year's work. Now there comes this witness from the Army which I am sorry to say would not be exaggerated if written about the Navy.

Evidently the chaplains of the Church in the services are seeing a picture which the leaders of the Church, with the shining exception of the Rev. Dr. B. I. Bell, do not seem able to see, perhaps because of the dust raised by the fox-hole and rubber raft stories. There is nothing wrong with our American youth—they're a grand lot—except they have no notion of the Christian faith and that is scarcely their fault. Somebody has failed them. The "religion of decency and good morals" is now seen for what it is—worthless. In so far as the Protestant Church has had only such religion to offer,

it is utterly irrelevant to the men's lives, and the chaplains find themselves facing one of the most amazing conditions of godlessness, immorality, and confused standards imaginable.

So far as the men of our Church are concerned, it is a sad picture of the results of a sinfully defective educational system within the Church. It is encouraging to hear that the Bishops at Birmingham at least took cognizance of something lacking there. It would be more encouraging to learn that heed is being given by the Church to such statements as that of Chaplain Dubois, that of the 100 chaplains, and the repeated and cogent remarks of Dr. B. I. Bell on the subject. The Church can beat this problem, but first of all she must face it realistically through her leaders.

(Rev.) ALBERT R. STUART,
Europe. Chaplain, USNR.

TO THE EDITOR: I have read and re-read with great care, Chaplain Dubois' article *Judgment at the House of God*. I agree with him in many respects, but can't help but feel the writer makes out too strong a case for the Anglo-Catholic position. The evangelical wing of the Church has not been any more at fault than the high Church element. Is there not a danger in too much emphasis on ritual, vestments, and ceremony? Would not a great emphasis on the finished work of our great High Priest on the Cross be the means of turning people to the real source of spiritual power?

(1) Why so much emphasis on sacramental penance and auricular confession? Why not more emphasis on the great truth that

no man cometh unto God but through merits of Christ?

(2) I tried to be Anglo-Catholic in sympathies. I asked why Morning Prayer and Evensong were neglected; in fact in our parish were not used at all. I was given a makeshift answer which made me feel that after all our Church is divided on secondary considerations and no longer speaks with a united voice. If Jesus Christ is our only mediator and advocate why emphasize sacramental penance and confession? The Anglo-Catholic wing professes to stand by the Book of Common Prayer. Well and good, but why not make more use of it and stop trying to be so Romish in practice. If more of our clergy would emphasize the fact that we are never for a moment removed from the real presence of the Holy Spirit and that our only hope is in the Crucified, a new surge of power would come into our Church.

(3) Hasn't history shown us that in days of spiritual decline there is always a tendency to emphasize ritualism as a substitute for life?

KENNETH M. STEWART
Los Angeles.

Editor's Comment:

We are sure Chaplain Dubois would agree with us that the trouble with Evangelicals is that they are feeling Evangelicals, just as the trouble with Anglo-Catholics is that they are superficial Anglo-Catholics.

On Mr. Stewart's other points:

(1) Fr. Dubois devoted about twice as much space to the "Evangelical" emphasis on obedience and devotion to Christ as our sole mediator and advocate than to sacramental penance. A Church which makes such perfunctory use of Christ's command to absolve the penitent, this would seem to be moderate! Any church which makes a more than perfunctory claim to the designation "Evangelical" must recognize that God "hath given power and commandment unto His ministers" to forgive sins in His name.

(2) The priest who, except for grave cause, neglects to say his daily office hardly deserves the designation of either "Catholic" or "Evangelical." However, Morning and Evening Prayer are of doubtful value as a daily diet for the laity. A truly Christian Sunday, as envisaged by the Prayer Book, would presumably begin with Morning Prayer, continue directly into the Holy Communion, and conclude with Evensong at nightfall; but we don't envy Mr. Stewart the task of stirring up the laity in general to attend all three services. In view of the practicalities of the situation, the first step would appear to be the encouragement of 100% attendance at the Lord's own service. The idea that Morning Prayer can be a substitute for it, of course, is simply ridiculous.

(3) No.

Praise, Praise, Praise

TO THE EDITOR: Chaplain Farrell's letter [L.C., December 31st], and the comments by William J. Fitzpatrick [L.C., April 1st] in the same vein, represent rather interesting opinions. I can scarce-

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ee that THE LIVING CHURCH is "dull," a "mere shadow of what it was four years ago"; but if such is the opinion of these respondents, they have, of course, a right to hold it.

However, I protest when these correspondents equate your editorial policy of comprehensive Churchmanship with "ap-
peasing Rome." Are we to assume that our duty as Churchmen is to attack other Christian bodies? Is Christian charity equivalent to "appeasement"?

I suppose there is a sense in which tolerance and Christian charity are "dull." From my viewpoint, an article in a recent issue of another Church periodical (the one that is and yet ain't) certainly couldn't be called dull. The author appeals to all those who share his own narrow prejudices to get together and force their intolerant views on the old Church, "dissolving," among other things, "all monastic orders," and disband the lay guilds.

Commenting upon another letter in your April 1st issue, you ask, "Is there anyone who feels that the Episcopal Church has God-given task of reconciling the positive elements of both Catholicism and Protestantism? . . . And that to succeed in it requires forbearance, mutual trust, and love . . . ?" Let us pray that the emphatic answer is yes; but a decided—if inarticulate—majority in our Church is impelled to such conviction, and does not rejoice in destructive recrimination and partisan carping.

So THE LIVING CHURCH stands indicted on the count of Christian charity. But I should add further, I should charge you with: steadily improving year after year; covering the news of the Church with remarkable efficiency; providing, editorially, an intelligently penetrating—and often inspired—analysis of the issues and problems of Christian Churchmanship; and, finally, breathing the spirit of both practical and spiritual devotion to our Lord and His Kingdom.

Let THE LIVING CHURCH remain, then, "dull," if that is synonymous with such qualities; one can't be all things to all Churchmen. And, after all, those who crave constant editorial sniping at another Christian communion can easily find that sort of thing in our "supra-denominational" contemporary.

(Rev.) ROBERT FINDLAY THOMAS.
Huntington, Pa.

Editor's Comment:

We like Fr. Thomas' articles, too.

"Feed (the) Sheep"

TO THE EDITOR: This is to hope that THE LIVING CHURCH will exert its powerful influence when the revision of the Epistles and Gospels is made to give us a Palm Sunday story to read on Palm Sunday, and eliminate the passages for the fourth Sunday in Lent and the 13th and 15th Sundays after Trinity which convey very little to the average congregation. There are many other changes to be made. Perhaps the millennium will dawn sufficiently to put on the Commission someone who knows how little time we have—one Sunday a month—to reach many of our people and how good it would be to give them the finest and best of our biblical literature, instead of ancient controversy. With honored reference to the past, my family has 300 years of Anglican tradition, but I still think it is necessary to follow our Lord's command to "Feed (the) sheep." Perhaps the main trouble is that some of our energy have never outgrown the theory that every part of the Bible is of equal value.

(Rev.) WILLIAM J. H. PETTER.
Greenville, Texas.

Why Special Vestments for Holy Communion?

Here is another one of those little things in The Church which upsets many uninformed people unnecessarily, and which has a deeper basis of meaning than simply to denote some differences in churchmanship. These "little things," so called, make for too many sharp dissensions within The Church, so that they become not "little things," but things to be taken up for serious discussion and teaching.

We have seen Episcopal people come into a parish church where Eucharistic vestments were being used, take one look, and make for the door, not too softly murmuring on the way out that they wanted an *Episcopal* Church and not a Roman one. Just another unfortunate soul who had been allowed to develop simply a personal bias through not having been properly taught in the first place.

Let's talk out, simply and naturally, the very real, honest, basic reasons for priests vesting themselves in the lovely, colored Eucharistic vestments. Do they do it because they themselves are of the so-called High Church group (Heavens, how we hate that grossly misused term!), and because they have a flair for ceremonial, for color, for pomp, and, aye (as a lot of you continue to aver, because they have a leaning toward Rome? Is it because, especially in parishes which have not previously used Eucharistic vestments, some new rector introduces vestments just to "step the parish up"? Is all this a part of an underlying scheme of trying to make the parish "High Church"? (We use the term again only because a lot of you do. We never care to use it ourselves, anymore!) Well, sorry to say, there may have been priests who proceeded along such lines and for such reasons, but *NOT MANY*. A really consecrated priest of The Church of God (that's the basic name of The Episcopal Church) wears vestments for the following reasons:

The Holy Eucharist is not only a Thanksgiving, but also a very definite form of Sacrifice. There, at the Altar, again and again is not only Our Blessed Lord offering Himself up for the sins of the world—but, listen: “—and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto Thee,—”. The beauty of color and vestments used by the priest in this, our very own sacrificial offering, rep-

resents the beauty, the richness, and the fullness of those lives of ours which we are offering to God. There's nothing very terrible in that, after all, is there—certainly no worse than having colored Altar hangings, for instance.

In the very earliest days of The Church, priests originally performed their sacred duties in their ordinary dress, with all its variations of personal taste, color, and circumstance. Along about the 4th Century, garments of all white became general in use—white being symbolical of purity and Christian joy. St. John, in the Book of The Revelation, describing the worship of the redeemed in Heaven, speaks of them as being "arrayed in white robes" which they have washed and made white in the Blood of The Lamb. Again, there we have the sacrificial note. To the pure white vesture of alb and amice was added the girdle (the cord about the waist), also white, symbolic of the girding up of one's loins for service, of holy power, and of continency. How thoroughly logical and appropriate!

As the years went by, there was added, as a distinctly Eucharistic garment, the Chasuble, colored in accordance with the Church Seasons during which it was used. The Chasuble used in the Episcopal Church is, because of its shape, termed a Gothic type Chasuble. It might cheer, comfort and reassure those dear souls in our own communion, who view vestments with resentment or concern, that our brethren in the Roman Church are more and more beginning to use OUR Gothic vestments to displace their own old Latin vestments, as better representing the "feel" of the modern church.

When you who are not accustomed to Eucharistic Vestments encounter them in your own or some other church, won't you just be still within yourselves, and ponder a bit over the use of them: symbolic, worshipful, appropriate, and traditional? The Altar is a place of Sacrifice—the Priest, YOUR priest, is there offering up himself and us to God through Christ.

There are so, so many controversial LITTLE matters, such as this, within The Church, which need simply to be explained plainly and naturally, we believe, in order that our people may begin to realize that what has seemed a mountain of controversy is only, in very truth, a mole-hill of common sense beauty and appropriate fitness.

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The Question Box



CANON MARSHALL M. DAY, EDITOR

• Why do so many clergy use white for funerals? Does not this give a false teaching about the nature of sin, or the impression of a local canonization of the person buried?

The traditional color for funerals and Requiems is black, the color of profoundest sorrow. It symbolizes the nature of the average Christian's death as his final and greatest act of penance for sin. There seems to be an impression current that violet, the ordinary penitential color, can be substituted, but I have not been able to find any authority for this. Naturally other memorial services are "Offices of the Dead" and should follow the normal custom of that Office, both as to using black vestments and to the omission of blessings, etc.

White is used for children dying before the age of seven years. Its use at a funeral symbolizes the childish innocence of the person being buried. Used however, at a memorial service apart from the actual burial it certainly gives the impression that one is celebrating the feast of a saint. White does not have a neutral, but a joyful symbolism, and indicates that the congregation is celebrating something it is glad to have happen. So the Church wisely has limited it to the burial of innocents. Even the saints were buried with the ordinary penitential service, except perhaps martyrs, but in the days of the martyrs there were no liturgical colors.

Those clergy who use white probably do so to emphasize the Christian faith in the Resurrection, and with a thought to the depressing effect the black may possibly have on the mourners. I do not think any of them really desire to teach either that sin does not exist, or does not matter, or is immediately absolved by death, though that is the liturgical significance of their action.

• Why should Requiems and funerals not be held on Sundays? Should not this apply to other "Memorial Services"?

Sunday, the weekly festival of the Resurrection, is a day of obligation for all members of the congregation. If a Requiem Eucharist would prevent the celebration of that of the Sunday, tradition forbids it, even in the presence of the body. This applies also to days of obligation other than Sunday.

There are certain exceptions to this rule. But there must always be serious necessity, such as seldom arises under modern conditions, and in no case may the service of the Sunday be impeded. In general, consideration for the clergy and others professionally involved would forbid Sunday funerals. In some cities they are

prohibited by the rules of the hack drivers' and other labor unions concerning

Other Requiems, and memorial services, not the actual funeral, would come under the usual rules for votive services, and should not be held on Sundays or greater feasts.

• What is the origin of the black-letter feast of Saint John Before the Latin Gate?

There is a tradition, accepted as historic by Tertullian and Eusebius, that St. John was taken to Rome during the persecution in the reign of Domitian, and there plunged into a cauldron of boiling oil. After he had come safely through this "as if emerging from a refreshing bath" he was banished to the island of Patmos. There is in Rome a church dedicated to St. John supposed to be on the site of the attempt at martyrdom near the ancient Porta Latina, the gate on the road to Latium.

• Why is not "foot-washing" observed as a Sacrament of the Church, since it was instituted by Christ and commanded Him to be observed? St. John 13:14-15

Foot-washing is a ceremony, not a Sacrament, as there is no inward and spiritual grace connected with it. Its observance has never completely ceased in the Catholic Church. But the Church has the right to prescribe the manner in which ceremonies are carried out, and from quite early times it has been customary to treat this observance as the practice of persons highly placed in the Church or the community. It is performed on Maundy Thursday by the Pope and by the Patriarch of Jerusalem, and by many archbishops and abbots.

It was also practiced by kings and emperors. The last English sovereign to do so was King James II, and some vestiges of it still remain in the court ceremony for Maundy Thursday. The kings of Spain kept it up until 1931.

• What is the meaning of the priest holding the thumb and forefinger joined and the remaining three fingers extended during the consecration at Mass?

The keeping of the thumb and index finger joined, after handling the Blessed Sacrament, is a utilitarian, not a symbolic ceremony. It is to make sure that no tiny particle, which may cling to the finger-tips, is allowed to fall. For this reason the two fingers are kept joined, except when it is necessary to touch or to take up the Host Body, until they are washed at the ablution of the chalice.

SECOND SUNDAY AFTER TRINITY

GENERAL

CONVENTION

Meet in Philadelphia,
September 4 to 14, 1946

The triennial General Convention of the Church, previously announced to be in San Francisco, in October, 1946, will meet instead in Philadelphia, September 4 to 14, 1946, according to a statement released by the Presiding Bishop. Transportation difficulties and hotel accommodations made it necessary to abandon the idea of holding the convention in San Francisco. Bishop Tucker explained, even if the war in the Pacific were over by that time, San Francisco will continue to be a tremendously busy center for the return of troops.

The earlier date was made necessary by the fact that only for that period can Philadelphia Convention Hall be secured.

BISHOP CATE

Kinsolving Consecrated
Bishop of Arizona

The Rev. Dr. Arthur B. Kinsolving II was consecrated on May 29th in Calvary Church, Pittsburgh, Pa., Bishop of the Missionary district of Arizona to succeed Bishop Mitchell, retired.

He is the third generation of an old Virginia family to serve in the Church's ministry and the second generation to become a Bishop. The son of the Rt. Rev. Lucien Lee Kinsolving, Bishop of Brazil,

the Rev. Arthur Kinsolving was born in Rio Grande do Sul, Brazil, September 13, 1894. He attended Episcopal High School, Alexandria, Va., and the University of Virginia. On graduation in 1917, he enlisted as a private in the French Army, serving as an ambulance driver. On the entry of the United States in the war, he transferred to the United States Ambulance Service, and was subsequently commissioned a first lieutenant, and was awarded the Croix de Guerre. Soon after the end of the war he entered the Virginia Theological Seminary, and was graduated and ordained in 1924. In 1927 he married Edith Wharton Lester. They have three children. He received the degree of Doctor of Divinity from New York University in 1937. He has served as assistant minister of St. Paul's Memorial Chapel, University of Virginia; as chaplain at the Military Academy, West Point, N. Y.; as dean of the Cathedral of the Incarnation, Garden City, Long Island; and since 1940 as rector of Calvary Church, Pittsburgh.

The Presiding Bishop acted as consecrator, with Bishop Tucker of Ohio and Bishop Mitchell, retired, of Arizona, as co-consecrators. Presenting Bishops were: Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri. The Rev. Richard H. Baker of Baltimore, classmate and friend of Dr. Kinsolving, and the Rev. Dr. Arthur Lee Kinsolving, of Princeton, N. J., a cousin of the Bishop-elect, were attending presbyters. Dean Zabriskie of the Virginia Theological Seminary took part in the ceremony, as did representatives of the diocese of Long Island, where Dr. Kinsolving had served as dean of the Cathedral, and Dr. Ivy Lewis, dean of the University of Virginia; Chaplain John B. Walthour represented the United States Military Academy at West Point, where the Bishop-elect served for seven years. Dr. George Wieland of the National Council was also present. Bishop Powell of Maryland preached the sermon.

GIFTS

Dr. Kinsolving was presented with the episcopal ring belonging to his father, Bishop of Brazil, who left the ring to his grandson and namesake, Lucien Lee Kinsolving II, now serving in France with the American Field service, who stipulated that should his uncle become a bishop, the ring should go to him. Dr. Kinsolving's brother, Charles M. Kinsolving, presented it to him at the ceremony.

The Bishop's robes were presented to him by the congregation of the Cathedral of the Incarnation, Garden City, Long

Island. Calvary Church, Pittsburgh, presented him with a pectoral cross after a model suggested by Dr. Kinsolving. It is taken from crosses that are part of the blue field of the Church flag. Each arm of the cross has a crosspiece forming another cross. The missionary implication is that wherever one cross is planted, others begin to form and multiply.

After the service a small luncheon was served for visiting clergy in the parish house of the church. Bishop Kinsolving bade farewell to his Calvary congregation on Sunday, June 3d, when he confirmed the class that had been prepared in his own parish. He and Mrs. Kinsolving planned to leave for Prescott, Ariz., on June 7th.

THE MINISTRY

Rev. Samuel M. Shoemaker
On His Clergy School

By ELIZABETH McCRAKEN

Great interest has been aroused in the theological seminaries of the Church, among the clergy in active work, and in the laity by the announcement that the rector of Calvary Church, New York City, had practically completed plans for the opening of a school for newly ordained clergy. The school will have its quarters in Calvary parish house, and will begin its first academic year on September 15th. So many questions were asked about the project that it seemed best to get direct answers from Fr. Shoemaker himself, just two days before the public launching of

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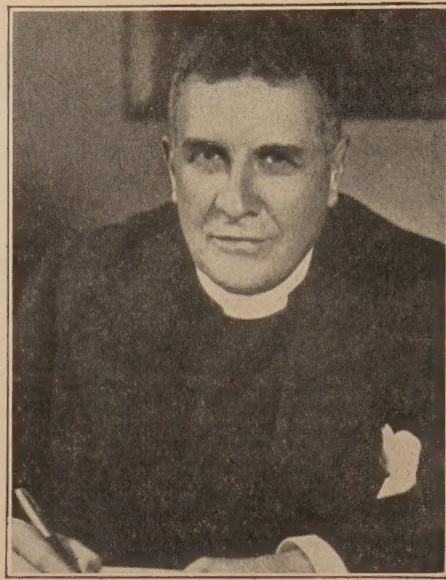
the plan. Full of enthusiasm for the school, Fr. Shoemaker consented to an interview and replied with zest to questions.

The first question had to do with what had led him to see the need for such a school, immediately after the graduation of men from a seminary. He said: "The school will be an 'internship,' similar to the 'internship' of a doctor, just out of medical school, in a hospital. I have seen several 'needs,' in addition to the fact that many of our young clergy lack experience and knowledge of pastoral work. Many of them also have little experience of team-work with each other—they tend to be 'lone wolves.' Then, too, the art of personal counseling is only learned by experience, and that is best imparted by living and working in a real-life situation, like a parish, alongside experienced older men who do know how to do it. Experiment without previous experience is dangerous in the spiritual as well as in the medical field. Something is terribly needed to bridge the gulf between the essential academic training in the seminary (as in the medical school) and the individuals and groups to whom a man is later to minister."

It was suggested that men serving their diaconate and young curates ought to get this experience from their rectors. Fr. Shoemaker cited the reasons why this does not, and, perhaps, cannot be expected to happen, saying: "That is what the Church envisioned, but it is seldom carried out. Rectors are so very busy that they have little time to train an assistant, even when they have the skill. They want his help, and they trust to his 'learning by doing.' Of course, the novice does learn a good deal just by watching the rector, but not enough. Then, many men go to small parishes, straight from their ordinations. They have no one then, to advise or help them—no one to watch, even. At best, what they get is haphazard. What we plan to give them here in the school is one academic year (ten months) of systematic internship before they begin their ministry. They will learn by directed watching and doing."

Asked next about the regular, daily procedure as to life, work, and study for the "interns," Fr. Shoemaker laughed and said: "We shall and wait and see about that, mapping it out as we progress. At Princeton [Fr. Shoemaker's university], whenever they put up a new building, they would wait about laying the flag-stones for the path to the other buildings until they saw which way the students took to get to the other buildings. As soon as a path was worn, then they would lay the flagstones. It was not accidental; there was nothing go-as-you-please about it. The thing was that the students took the shortest way to their objective. They knew where they had to go, and they went the quickest way. We shall do something like that here, about the way. But the objective will be set: learning how to minister to people, capturing the spirit of fellowship of the Upper Room, of Pentecost, and making it available to modern men, women, and children."

Fr. Shoemaker added, however, that an actual daily and weekly schedule had al-



Blackstone.
FR. SHOEMAKER: "Experiment without previous experience is dangerous."

ready been drawn up. He said: "The men will live here in Calvary House. The little Chapel of the Holy Spirit, just near the doorway of Calvary House, will be rather especially their meeting-place. At 7:30 in the morning, they will meet there, for a half-hour of prayer before breakfast. Their mornings will be given largely to reading and writing of the sort needed by pastors. The afternoons will be devoted to calling, interviews with individuals, and seminars. In the evenings, there will be meetings, sometimes with guest speakers.

"We have a plan for the days of the week, also: Sunday, worship, with strict attention to sermons heard, in various churches; Monday, reporting on what was heard on Sunday, relating it to week-day living; Tuesday, teaching, using the Prayer Book as the text book; Wednesday, Bible study; Thursday, instruction in helping people, with special instructors who have expert knowledge or are particularly successful in such personal work; Friday, preparation for Sunday, whatever each man is to do on that day; Saturday, rest and freedom to use the day as each may decide. Of course, this plan leaves the proper room for adaptations. It is a frame-work."

ADMISSION REQUIREMENTS

The next question had to do with the recruiting of students: where would they be found, who would recommend them, and what would be the conditions for admission? Fr. Shoemaker spoke most earnestly on this subject, saying: "The chief requirement for admission is a sense of need. We want no men who would like to fill up a year before beginning work; but we want any man, almost, who would like to fill up an empty soul. Preferably, most of the men would be right out of the seminaries, having completed their studies and been ordained. But at first, and especially in wartime, we must take men who are free to come and would like to come. Some will be men who are dissatisfied with the spiritual results of their ministry and

will take a few months to deepen their experience. Some may be returning clerics, whose contribution to us may be greater than ours to them. Some may be laymen seeking their vocation. Men who are recommended by their own ecclesiastical superiors or their spiritual advisers, they may propose themselves. I hope that the seminaries will be our good friends in this venture and help us. Many professors in seminaries have spoken enthusiastically of the plan. The support of the Presiding Bishop, of the Primate of Canada, and of many other leaders is very heartening."

About numbers, Fr. Shoemaker said that 20 or 25 could be in residence in Calvary House, not only having rooms there but also having their meals in the common dining room. Local clergy and others would be welcome at certain open sessions such as those on how to lead groups, and other general subjects.

He added: "But we shall not have any day-students. All must be resident; it is an essential part of the plan that the men should live together, as well as work together. We shall call on them to do with some of the people who come into the parish house for help of various kinds. We shall help them to make contact with strangers in the church porch after services, and to follow them up with personal visits. Some will be assigned a part of the parish to call on. Others will work in the Church school, and with young communicants and other youth groups. All this means that the school must be a close fellowship of people living together."

PASTORAL WORK

Fr. Shoemaker went on to say that there would be conferences under experienced leadership on pastoral work. He added that an effort would be made to draw the creative and effectual personalities of the other communions in New York City, both clerical and lay, as well as the clerical and qualified laymen of the Episcopal Church, to take part in these conferences. He declared in this connection that he hoped that some of the students would be ministers of other communions, seeking a way to make their pastoral work better. He said here: "I like to think that each year a company of men will leave this place who know how to find out what the real problems in people's lives are, and to help them to find our Lord and His power to help them solve the problems; to weld in the spiritual fellowship of the Church a group of some smaller company within the Church [the parish] where their growth may be assured; to work with other men in the ministry of very diverse points of view from their own; and to find the sources of power in our Faith and in the Church, so that they may become clear and open channels of that power to others. We shall begin with a few, and go on from there."

The next question was about money: how was the venture to be financed? It was good to hear that already a little more than \$10,000 was in hand for the work, the overhead cost of which will be \$6,000 a year. Fr. Shoemaker hopes that \$30,000, covering a five-year period, may be raised

addition to the overhead, each student need an amount to cover his room board and provide him with a moderate amount of pocket money. It is hoped rectors and bishops will stand behind prospective students in the matter of these expenses. Some scholarships are being given, among these several in memory of men who have died in the war. Fr. Shoemaker said in regard to finances: "We are no 'sugar-daddy millionaire' anywhere. The vestry at Calvary have gone along with me as a venture of faith. Every single person to whom I have spoken of this plan (and there have been scores—clergy, laity, and laypeople) has thought this idea a good one. Some have said that this was in the direction of the most advanced theological education. We do not propose to be educators, but simply to prepare for the kind of training during such a period as the diaconate as the Church has always envisioned but has not always carried out. It is a venture of faith; and my experience has been that where a venture is prompted by the Spirit of God wherewithal is sure to follow."

Naturally, Fr. Shoemaker is not planning to carry the whole of the responsibility of the school alone. Associated with him in it will be the Rev. Canon Quintin Turner of London, Ontario, Canada, who will devote part of his time to the work of warden of Calvary Clergy School. Canon Warner was chaplain of the Royal Canadian Regiment, from 1918 to 1939. This is the regiment which has made so great a name for itself in the Italian campaign. For the past 28 years he has been rector of Cronyn Memorial Church, London, Ontario. He is retiring on July 1.

Still another associate is expected to take part in the clergy school; but his name has not yet been released.

VANGELICALS

Unity Report

A resolution expressing regret that no report of work accomplished since the 1943 General Convention has been made by the Joint Commission on Approaches to Unity, urging that such a report be submitted to the Church for study at the earliest possible moment, was passed at the regional meeting of the Episcopal Evangelical Fellowship at Old Swede's Church, Wilmington, Dela., on May 24th.

The major portion of the time of the conference was devoted to a discussion of the meaning of Christian Baptism after addresses by the Rev. Frederick C. Grant of Union Seminary and Prof. Reuel Howe of Virginia Seminary.

It was originally planned that the Very Rev. Alexander Zabriskie, dean of Virginia Theological School, would present and explain the proposals of the Joint Commission on the Approaches to Unity, appointed at the 1943 General Convention in an evening meeting of clergy and laity. Because the Commission has neither made any proposals nor given the Church any report of its work to consider, the program had to be rearranged so that Dr. Howe spoke on the "Personal and Social Implications of Baptism" at the evening

meeting and Dean Zabriskie talked informally on the significance of the ecumenical movement at the afternoon session.

On Thursday morning the Rev. Frederick C. Grant read a paper on "The Theology of Baptism" and the Rev. Beverley M. Boyd, special service secretary of the Federal Council of Churches, spoke on the proposed changes in the marriage canon and commended pamphlets which the Joint Commission on Holy Matrimony has had published by Dr. Easton, Dr. Grant, and Dr. Pottle. He announced that these pamphlets were available through the chairman of the Commission, Bishop Davis.

COMMISSION REPORT URGED

Great regret was expressed both that the Joint Commission on Approaches to Unity had not presented any new proposals to the Church for study and if the Commission did not do so very soon, there would hardly be sufficient time for members of the Church to study the proposals and be prepared to act upon them at the next General Convention. The resolution was as follows:

"Resolved that the Episcopal Evangelical Fellowship at their regional meeting on May 24, 1945, regret that no report of work accomplished by the Commission on Approaches to Unity since the 1943 General Convention has been made. We respectfully request the Joint Commission on Approaches to Unity to publish at the earliest possible date the fruits of their labors since the last meeting of the General Convention so that material may be available for further study and an opportunity may thereafter be given to the members of the two Churches to express their will in this matter for the guidance of their delegates to the next meeting of the General Convention."

FEDERAL COUNCIL

Executive Committee Meeting

Action taken by the executive committee of the Federal Council of Churches at its recent meeting includes an endorsement of the Bretton Woods monetary proposals, an appeal for rationing cooperation, and a request to the government that an international office of education be established.

Dr. Henry Smith Leiper was designated ecumenical secretary of the Federal Council. This title was created to clarify Dr. Leiper's relation to the Federal Council since its Department of Relations with Churches Abroad was disbanded.

Holding that "international economic cooperation is essential if the society of nations is to be knit together into an effective world community," the executive committee endorsed the Bretton Woods monetary proposals and the proposal for a United Nations Food and Agriculture Organization.

The committee stressed the need to avoid waste in homes; increase the production of food during this critical season; give up part of the protective foods available but in short supply, particularly meats, fats, and milk products, and use to a larger degree the more abundant foods;

and to support more generously the agencies of relief, especially church agencies of relief and reconstruction.

The United States government was urged "to take an active part in the organization and support of an international office of education by the nations of the world for the purpose of promoting educational and cultural interests."

In another resolution, the committee endorsed extension of the Reciprocal Trade Act.

The Department of Research and Education was authorized to undertake special studies in the field of Christianity and the Economic Order "for consideration by the churches and as an aid in formulating policy and program."

PRESBYTERIANS

Bishop Keeler Addresses

General Assembly

Commissioners to the 157th General Assembly of the Presbyterian Church in the USA, meeting recently in Minneapolis, were told by Bishop Keeler of Minnesota to "be patient, study and have fellowship" until negotiations for union of the Protestant Episcopal Church and the Presbyterian Church in the USA could be consummated.

Bishop Keeler was appointed by the Presiding Bishop as fraternal delegate to the Assembly.

One of the reasons for the apparent "slowness" in union negotiations, Bishop Keeler said, is the fact the Episcopal Church meets in national convention only once every three years. The General Convention of 1943, he said, "unanimously went on record as honestly desiring organic union."

"On polity, some Presbyterians are fearful of bishops," Bishop Keeler admitted. "However, there are bishops and bishops. I have seen some of whom I have myself been afraid. I believe with all my heart and soul that we can come to unity in polity quite as significantly as our unity regarding the word of God, the sacraments and in doctrine."

The hope of this world, religiously speaking, he said, is "a united Protestantism."

Among actions taken by the Assembly were the following:

Approved the raising of \$27,000,000 for a five-year program of postwar reconstruction and rehabilitation of church properties and activities in Europe, Asia, and at home, wartime service work for men and women in the armed forces and to bolster the Church's pension fund.

Asked the Council of Theological Education to "devise some practical method of going into the colleges and seeking out the best possible material for the ministry."

Reaffirmed its conviction that Congressional action upon a postwar policy of peacetime military conscription should be deferred until after the war.

Voted to ease the pastor shortage by permitting any minister who retired prior to April 1st to supply vacant pulpits without imperiling his pension privileges, effec-

tive until six months after the end of hostilities with Japan.

Referred to the General Council for report next year the proposal from the synod of New York that Presbyterian women, under certain conditions, be commissioned lay preachers.

Announced plans to appoint 100 new foreign missionaries during the current year. Approved expansion of work in the open areas of China, India, the Near East, Latin America, and Africa and to reenter fields in the Philippines, East China, Thailand, Korea, and Japan, as soon as conditions permit.

Delivered an official bulletin to the commissioners, declaring: "Second only to the menace of fascism as a threat to inter-American harmony is the evidence, widely published, of concerted action on the part of the Roman Catholic hierarchy in Latin America (which stems from Spain and Portugal) to make religion a determining factor in the political situation.

"A recently published pastoral letter by the Bishops of Peru, openly calling for an anti-Protestant campaign, and similar letters circulated by the Bishops of Argentina, Mexico, and Colombia, should remove any lingering doubt as to the official character of this manifestation."

WORLD COUNCIL

Belgian Group Joins

The Union of Protestant Evangelical Churches of Belgium has accepted an invitation to join the World Council of Churches, now in process of formation, it was announced at the Council's headquarters in Geneva.

With this addition, membership in the Council totals 88 communions in 29 countries. Belgium is also represented by the Eglise Chretienne Missionnaire Belge, a small missionary church.

VISITORS

Dr. Visser 't Hooft Makes First New York Address

Dr. W. A. Visser 't Hooft, who came to America with the Bishop of Chichester and Dr. Marc Boegner as a deputation from the World Council of Churches, made his first speech in New York at the 129th annual meeting of the American Bible Society held in the Fifth Avenue Presbyterian Church on May 10th. A large audience gathered, in spite of a storm of wind and rain. Dr. Visser 't Hooft, who is the general secretary of the World Council of Churches, said:

"The Bible work for prisoners of war has been one of the most satisfying works of the World Council of Churches. We of the World Council have become partners with the Bible Society in this work—so thoroughly ecumenical in character. The Bible Society helped the World Council work with prisoners by sending us Bibles and Testaments in many languages, asking no questions. The work is ecumenical because we work for Christians of all denominations and ecclesiastical customs.

For instance: you sent us Russian Bibles. The Germans refused to let them go to Russian prisoners of war. The Bibles went from New York to Geneva, where the central office of the World Council is. From Geneva they went to the Netherlands Bible Society. They got them to Russian prisoners who were forced laborers in the same factories with the Dutch.

"The demand for the Scriptures is remarkable among prisoners of war. They begin to think, and they ask for Bibles. I say 'Bibles,' because we have a little quarrel with the Bible Society. You send too many Testaments and Gospels. They want the whole Bible. They want to study it all. Chaplains fresh from prison camps say that this is still true. Right up to the last in prison camps, people studied the Bible. This was true not only of the Allies. A request came for 500,000 New Testaments for German prisoners. There was a demand for them from German prisoners. The inner break-down of National Socialism left an emptiness which desires to be filled. There is a deep spiritual curiosity among them now.

"Among other people—in the YMCA, the YWCA, and in many other youth groups—there is much studying of the Bible. They want a firm place to stand. In the occupied countries the only spiritual food given is found in the Bible—only there. The result is seen in the sermons heard. These are now Biblical sermons, expositions of passages from the Bible, and not lectures on any and every subject with a text attached as an afterthought. The people in the occupied countries saw that they could not resist evil unless they had something to resist with.

"The Nazis have really rendered the Bible Society a service, by their fight against the Bible. People felt that a book so violently attacked must have dynamite in it. So they got it and read it, and read it again.

"The European Continent today is deeply sick. The Nazis have succeeded in creating chaos, inner disruption. They have made an awful void. But with a void there is a chance of filling it. What shall we put in there? The message of the Bible: that must fill that void. But we must be quick. Now is the time. Help the European Church in every European area, and all points of life will be touched. To do this, by giving them the Bible is no less important—it is more important than what they are talking about in San Francisco."

Another speaker at the meeting was Chaplain H. E. P. Pressey, recently returned from two years in the South Pacific. Major Pressey ratified all that Dr. Visser 't Hooft said.

REPORT OF SOCIETY'S WORK

Impressive figures of the year's work were announced. Bibles, Testaments, and Gospels to the number of 306,109 were sent to prisoners of war on all fronts. These went to practically all British, American, Serbian, Dutch, French, Belgian, and some Polish prison camps in Germany and German-occupied territory; to German prison camps in Europe, North Africa, and the United States; and to

Japanese prison camps in the United States and abroad. All the books are sent free of all charges.

To the men in the armed forces 7,176 Bibles, Testaments, and Gospels were sent in 1944; and 3,615,020 were sent to Latin America. The demand for the Bible far exceeded that for any other book.

Bishop of Dalmatia At New York Cathedral

Bishop Iriney, Serbian Orthodox Bishop of Dalmatia (Yugoslavia), was the preacher on May 20th in the Cathedral of St. John the Divine, New York City. He said in part:

"No true Christian will deny that Christianity of our times stands on the cross roads and is badly in need of the apostles and of the faithful of the type of St. Paul, to whom 'Christ is life' and 'all in all.' . . . Why have I chosen to speak to you today on St. Paul's intimate religious life? Because we have lately celebrated the Resurrection of Christ and today is the Day of the Holy Ghost. I did so in order to think with you of the most wonderful servant of God, whom Christ had chosen from among the bitter persecutors of His Church and whom the Holy Ghost had spiritually shaped and richly endowed with His gifts and powers, not only deeply mystic but also more practical ones; that he may help us as a living model can help, to meditate of ourselves; of the state of the contemporary world at large; of the place of Christ and His Church among men and nations, facing the vital problems that nowadays confront Christendom and reviewing the quality of our faith in God and His Christ, together with the types of the Apostles, their apostolate, and their followers in our generation. It is vitally important to see how many of us could rightly say with St. Paul: 'We have the mind of Christ.'

"Try to make a review of the contemporary world at large in order to test the role and the strength of religion. Ask each Christian man and woman what it is for him or for her to live. Ponder the answers and you will see that most of them are as pagan in substance as if Christ never lived, nor was ever preached on the earth. Nevertheless, it is undeniably true that all of us, without exception, sincerely long for a better, juster, nobler, happier and more Christ-like world. But we are at the same time so tragically forgetful of the words of Christ: 'Without me ye can do nothing.' . . . Still, Christianity is not hopeless about the world. On the contrary, it is the most optimistic of all religions, better, nobler, and a truly Christian world is not only badly needed and very urgently wanted, but is also quite possible."

Bishop Iriney is visiting America at the invitation of the Episcopal Church and the World Council of Churches in the interest of closer co-operation between the Churches. He is the organizer and president of the Society of the British and Anglo-American Friends of Yugoslavia and vice-president of the Anglican and Eastern Orthodox Churches Association.

MED FORCES

Chaplain Wood Officiates at Concentration Camp Burial

Funeral services were held on V-E Day in front of the Ludwigsburg Lutheran church in Germany for 200 starved victims of a German concentration camp. The citizenry of the city attended, in addition to several hundred American soldiers and a representative group of German prisoners, including several general officers. Citizens of every social stratum and occupation dug the graves and removed the bodies from the concentration camp and prepared them for burial. The following outline of the purpose of the ceremony, prepared by Maj. George B. Wood, division chaplain, was read in English and in German:

"We are assembled here today before God and in the sight of man to give a proper and reverent burial to the victims of atrocities committed by armed forces in the name and by the order of the German government. These 200 bodies were found by the American army in a concentration camp four miles north of the city of Ludwigsburg.

"The crimes here committed in the name of the German people and by their acquiescence were minor compared to those to be found in concentration camps elsewhere in Germany.

Here there were no gas chambers, no crematoria; these men of Holland, Russia, Poland, Czechoslovakia, and France were simply allowed to starve to death. Within four miles of your comfortable homes, 4,000 men were forced to live like animals, deprived even of the food you would give to your dogs. In three weeks 1,000 of these men were starved to death; 800 of them were buried in pits in the nearby woods. These 200 who lie before us in these graves were found piled four and five feet high in one building and dying with the sick and dying in other buildings.

"The world has long been horrified at the crimes of the German nation; these crimes were never clearly brought to light until the armies of the United Nations entered Germany. This is not war as conducted by the international rules of warfare. This is murder such as is not even known among savages.

"Though you claim no knowledge of these acts you are still individually and collectively responsible for these atrocities, for they were committed by a government elected to office by yourselves in 1933 and continued in office by your indifference and organized brutality. It should be the firm resolve of the German people that never again should any leader or party bring them to such moral degradation as is exhibited here.

"It is the custom of the United States Army through its chaplains' corps to insure a proper and decent burial to any deceased person whether he be civilian or soldier, friend or foe, according to religious preference. The supreme commander of the Allied Forces has ordered that all atrocity victims be buried in a public place, and

that the cemetery be given the same perpetual care that is given to all military cemeteries. Crosses will be placed at the heads of the graves of Christians and Stars of David at the heads of the graves of Jews; a stone monument will be set up in memory of these deceased. Protestant, Catholic, and Jewish prayers will be said by Chaplains Wood, Hannan, and Wall of the 82d Airborne Division for these victims as we lay them to rest and commit them into the hands of our heavenly Father in the hope that the world will not again be faced with such barbarity."

Army Needs 700 More Chaplains

More than 700 chaplains are needed immediately for ministry to soldiers shipped home from European fronts and to relieve battle-fatigued chaplains, the War Department has announced. Replacements are also needed for many over-worked chaplains at United States stations.

According to Brig. Gen. Luther D. Miller, acting chief of chaplains, present requirements call for 100 chaplains to serve on returning ships; 400 for service commands; 100 for the Air Forces; and 147 for ground forces. The new chaplains will probably be asked to serve until six months after V-J Day.

PHILIPPINES

Miss Eliza Whitcombe Dead

A letter from Bishop Binsted to the Overseas Department, dated May 12th, contains the following passage:

"I have just received a report from Dr. Manalo, the director of Notre Dame Hospital, Baguio, in which Miss Eliza Whitcombe was a patient. He tells me that during the late fall of 1944 Miss Whitcombe failed to respond to treatments and gradually grew weaker day by day until she died a few days before Christmas of 1944. Before she died she was paralyzed in both legs. I am thankful that she was taken before the hospital was destroyed in the bombing. She was buried in the garden at the rear of the hospital in Baguio."

Miss Whitcombe was on the staff of Ságada School.

Good and Bad News

Good news and bad news come in the latest communications from the Philippines. The Overseas Department has a communication from Bishop Binsted indicating that during the Japanese invasion in 1942, the school buildings at Zamboanga were burned, leaving the hospital and the church standing. During the American invasion this year, all the hospital buildings and the church were burned. The nurses' dormitory is badly damaged, but part of it remains standing.

On the other hand, Mrs. George C. Bartter has had a letter from a Baguio friend reporting "your home at Baguio and the Church of the Resurrection are still intact, despite the general destruction

in Baguio. I made a trip home immediately following the city's recapture and found the army moving in. I informed Bishop Binsted also that Brent School, which has been used as a Japanese hospital, and Easter School are practically undamaged. I doubt that any of these buildings contain anything of their prewar furnishings, however."

Bishop Binsted's House

Is Home to Servicemen

Bishop Binsted has written to the National Council telling of work with American servicemen. "There is hardly an hour of the day when there are not several of them at the house with us, and although food is a problem, we usually have one or more at luncheon and dinner."

GERMANY

Bishop Sherrill Gives Views

Bishop Sherrill of Massachusetts, newly returned from visiting chaplains in England and at the military installations in Europe, held a press conference on May 31st in the diocesan house, Boston.

"Force will solve nothing," he said. "Please note that I am not talking sentimentally about a soft peace. I am not minimizing the atrocity camps nor the misdeeds of the Germans. Those responsible must be punished and Germany must be prevented from waging war again. But in the long run, the German people themselves must work out the destiny of their country. We must search out those elements in Germany desirous of building up that nation on Christian and democratic lines, and coöperate with them. It is impossible to conceive of a society of 90,000,000 people in the heart of Europe entirely isolated."

"One impression one carries away from Europe is the magnitude of the job ahead. For its execution, unity among the Allies is absolutely essential. A unity such as did not exist after the First World War is required."

Bishop Sherrill outlined three steps: military security must, of course, come first; but when that is assured, he expressed the hope that the rule against fraternizing with the Germans would be lifted. "You can't educate people if you are not going to have anything to do with them; moreover, the Germans are a law-abiding folk and when they see a rule not being obeyed, the effect is bad," he said.

The second step is strict punishment for the criminals; and the third is the realization that rehabilitation must come from within the German people themselves, and in that the German Churches which resisted the Nazi movement should be of great help.

The emphasis of the Bishop's talk was that the Church must not only face the present but consider the future and that rehabilitation of the Germans will be not a matter of force but of the Spirit, and demanding great patience and wisdom.

RUSSIA

Church Delegation Leaves
For Near East

Patriarch Alexei and 11 other high-ranking leaders of the Russian Orthodox Church have left for Jerusalem and other Near East areas, it has been disclosed by Georgi G. Karpov, chairman of the state council on Orthodox Church Affairs.

The delegation includes a group of three Church leaders, headed by Metropolitan Nikolai of Krutitsky, second-ranking Russian Orthodox prelate, who will later proceed to London at the invitation of the Archbishop of Canterbury.

After visiting Jerusalem, Patriarch Alexei will tour parts of Syria and Egypt, thus reviving an ancient custom in the Russian Church interrupted by the Revolution of 1917. The visits are being made in response to invitations extended by Patriarch Timothy of Jerusalem and other Near East Patriarchs who attended the Russian Church council in Moscow early this year.

In addition to Metropolitan Nikolai, the delegation to London will comprise Archpriest Nikolai Kolchitsky, manager of the affairs of the Moscow Patriarchate, and Archpriest Juvenarius. The Russian Churchmen are expected to attend official receptions in Canterbury and York and will remain in England until June 18th or 19th, when they will return to Moscow to officiate at Pentecost services. By that time, Patriarch Alexei will also have returned from the Near East.

KARPOV'S EXPLANATION

Visits by Russian Orthodox Church delegates to ecclesiastical leaders in other countries are intended merely to promote better interchurch relations and have no reference to plans for a pan-Orthodox federation or for unity with Protestant leaders in opposition to the Vatican. So stated Georgi G. Karpov, chairman of the Soviet Council on Orthodox Church Affairs, in announcing the return from Rumania of a Russian Church delegation headed by Bishop Ieronimus of Kishinev.

Asked whether this and other recent visits to Yugoslavia and Bulgaria mean that the Russian Church is planning an Eastern, European, or world, union of Orthodox Churches, Karpov replied:

"Not at all. The trips by Church leaders have been undertaken merely to cement close fraternal ties between all Orthodox Churches and were made in response to invitations extended at the time of the general Church council in Moscow. It means the resuming of a practice followed for centuries before the Revolution."

Relying to another question—whether delegations to other Orthodox and Protestant Churches, such as that planned to visit England shortly, indicates an effort to offset Vatican influence—Karpov said:

"This is not the meaning of this trips. The position of Orthodox Church leaders was clearly expressed in an appeal to the

faithful made at the *sobor*, in which the Vatican was condemned for its appeasement of fascism. No new steps have been initiated in this direction."

"However," Karpov added, "it must not be forgotten that the struggle of the Orthodox Church against the Vatican has lasted for many centuries and certainly will not stop."

Karpov reported that the delegation to Rumania spent a week as guests of Patriarch Nikodemus and was received by Prime Minister Peter Groza and by the Minister for Affairs of Religious Cults, Fr. Constantin Burducha. The group, which included Archpriest Alexander Smirnov, editor of the *Journal of the Moscow Patriarchate*, and Fr. Mikhail Zernov, also of Moscow, visited churches and monasteries and took part in religious services with Rumanian Churchmen.

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Plan to Open Eight
Orthodox Seminaries

Eight new Orthodox seminaries will shortly be opened in Russia and occupied areas, it was announced in Moscow by Georgi G. Karpov, chairman of the Soviet Council on Affairs of the Orthodox Church.

Karpov made the announcement in reply to the question whether liberal policies adopted by the Soviet government toward the Russian Orthodox Church during the war will be continued in the future.

Recalling that seminaries are functioning at present in Moscow and Saratov, he stated that in response to requests by Church authorities, his council has given orders to local representatives to arrange for the opening by August 1st of other theological training schools in Leningrad, Minsk, Kiev, Odessa, Stavropol, Lwow, Latzk, and Tallinn. Courses will last two years and the first classes will average 40 students each. By next fall, Karpov predicted, more than 400 students will be enroled at the eight seminaries.

"Meanwhile," he stated, "the Moscow seminary is being expanded by the enlargement of courses and the provision of new buildings to accommodate more students."

Other evidences of the government's continued liberal attitude toward the Church, according to the Soviet official, are the number of new churches that have been opened and the facilities granted for Church publications.

"During the first five months of 1945 alone, 420 churches have been opened in Russia," he said, displaying a list of 51 churches which the council had ordered opened at its last meeting on May 23d. The council meets on an average of twice a month and at nearly every meeting reports are discussed from one or more of its regional representatives. Bulletins based on discussions of these reports are subsequently sent to all local agencies.

He reported there are now 89 monasteries in Russia, nine of which are in Kiev, including the Pokrovsky convent where there are 250 nuns. The monasteries were recently visited by Patriarch Alexei, who

traveled in a special club car provided by the government.

Karpov revealed that the government has supplied the Church with a printing shop and six presses.

"The immediate results," he said, "have been an increase in the circulation of the *Journal of the Moscow Patriarchate* from 6,000 to 10,000 copies, and preparations for the printing of Bibles and prayer books. This work is expected to begin within six weeks, under the direction of Archpriest Alexander Smirnov, editor of the *Moscow Journal*."

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ENGLAND

Parliamentary Election Will
Cause Changes in Convocation

By C. B. MORTLOCK

The dissolution of Parliament involves election of proctors for the clergy in both Convocations, for they are the Commons Spiritual. As in the House of Commons so in Convocation many changes are expected since it is nine years since the last general election and many proctors have announced that they do not intend to seek re-election. Three of the most prominent of the Catholic party in the Lower House of Canterbury Convocation, Dr. Sparrow, Spimson, Prebendary Merritt, and the Rev. C. E. Douglas are not standing again. The Prolocutor (Dr. Cranage, dean of Norwich) likewise will not again offer himself for election to the chair, though as a dean he will retain his seat in the House. About one-third of the membership is *ex-officio*, comprising all deans and provosts of cathedral churches and the deans of Westminster and Windsor together with the two senior archdeacons of each diocese. Bishops-suffragan, as such, have not seats in either House but a good proportion of them sit as archdeacons. One of the main issues of the election is likely to be South India, despite the fact that there seems little likelihood of the scheme coming before the Convocation in any direct way.

Appointments

The Rev. L. E. Parsons, director of the South African Church Institute, has been appointed to succeed Canon George E. Gosling as general secretary of the Society for Promoting Christian Knowledge, a Church of England organization. The appointment will become effective October 1st, when Canon Gosling retires after 35 years of service. An honorary canon of Capetown Cathedral, the Rev. Mr. Parsons was formerly dean of Capetown.

The Rev. Leonard Hurst has been named secretary for India of the London Missionary Society, succeeding the Rev. Norman Goodall. Fifty-one years, Mr. Hurst was for the past 10 years secretary of the London Missionary Society of Australia and New Zealand. He was also chairman of the Australian National Missionary Council.

The Children's Service

A Memoir of Dr. Ogilby

R. REMSEN B. OGILBY, late president of Trinity College in Hartford, Conn., spent his summers at Weekapaug, R. I. During these vacations he became a prominent and beloved member of the community, offering services time and again to lead the religious exercises at the Weekapaug Chapel. He was commodore of the Weekapaug Yacht Club, spreading his influence for good among the many youthful members of this organization. The annual meeting of this club, held at the end of the summer season and conducted by Dr. Ogilby, was an event seldom missed by children or adults. His fun and philosophy of life made this event an occasion to be remembered. Each summer one religious service at the chapel was devoted to the children. Those hundreds of students of Trinity College and the host of children who spent their summers at Weekapaug, many of them grown up and a large number serving their country at scattered places throughout the world, may discover in the recounting of this simple service some of the humor and withal the deep religious feeling of this man who has influenced their lives.

Dr. Ogilby died in the summer of 1943 during the successful effort to save the life of a young lady who had ventured beyond her depth while bathing in the ocean near Dr. Ogilby's summer home on the dunes at Weekapaug. This accident occurred on the day before Dr. Ogilby was to conduct the annual children's service of 1943.

The small chapel is delightfully situated among the red cedars, bayberry bushes, and wild roses so characteristic of this section of Rhode Island's coast line. The day chosen for this particular service was a gorgeous Sunday morning in July, just at the beginning of World War II. Fleecy clouds passed slowly before the sun, the waves lapped the nearby shore, the gulls flew lazily overhead and the distant sandunes of Block Island and Long Island shimmered in the sunlight.

As we approached the chapel a song sparrow near by was pouring out his sweet notes to add to the joy of the morning and a catbird, that versatile songster of the north, added his joyful acclaim from his perch in a cedar by the chapel door.

In the chapel many children in their gay summer clothes occupied the front seats while the adults, who never fail to attend these services, filled the rear seats to overflowing. Dr. Ogilby had the happy faculty of using the subtlety of Kipling to philosophize with the adults, while still appealing to the children.

As Dr. Ogilby entered the children greeted him with happy "Good mornings." The service was opened by the singing of a hymn, one verse of which serves to supply the theme of the morning:

"People and realm of every tongue
Dwell on his love with sweetest song
And infant voices shall proclaim
Their early blessing on his name."

Next in unison the congregation read the 23d Psalm.

"Now," said the leader, "what was the subject of last year?" And from the children, "Noah's Ark." "Quite correct," said Dr. Ogilby. "The text for this year's service will be found in the 11th chapter of Genesis." This was read. "Then," said the minister, "what did they do?" From the children, "Built a tower." "Yes, they built the tower of Babel that they might go up to Heaven whenever they wanted. Let's build a tower; I want some good strong builders." Twelve or 15 children eagerly ascended the platform and with numerous boards and the shutters used to protect the chapel windows from the winter storms the building proceeded with remarkable expedition and with much enthusiasm on the part of the children. The foundation was finished and viewing the structure the leader said, "That is sufficient; the tower will hardly reach the roof, let alone Heaven, but a good foundation of a building or life is the most essential part of the structure." "Then what happened?" he asked. "God confounded their tongues," said the children.

IMITATION OF BABEL

Then each child was dressed in a costume representing many nations of the earth, the garments coming from a trunk behind the pulpit in seemingly endless quantity. Each child was given a sentence in the language befitting the costume of the nation which he or she represented. Masks were applied to complete the picture and a grotesque yet delightful scene was depicted. There was a Russian peasant, there was a Filipino, a Jap, a Chinaman, and even the Lama of Tibet. The preacher announced that the symbols on the latter's hat meant, "May you be endowed with all the wished-for virtues." There was a Terrible Turk, the American Indian, and many others. There was also a Roman soldier with a sword. Lastly, one little girl was dressed as the Syrian damsel to represent the language used in the Bible and one of the earliest spoken tongues. After a short rehearsal of the words in many tongues to be spoken by each child the leader said, "Do you all know your parts? If you do, at a given signal, all speak at the same time and we will have an imitation of Babel." There

PREFACE TO PRAYER

I SHALL keep
A small anteroom
Of silence where I may pause
Before entering
God's presence.

ISABEL M. WOOD.

was indeed a babel of sounds provocative of much amusement on the part of the children and adults.

After another trial or two the leader said, "What a scrapping among the nations; what a confusion of thoughts and ideas. The Bible tells us that they all went to different places with their new languages and even this did not stop the scrapping. They fought one another and even today nations continue to fight one another. What hope have we of stopping these quarrels and fighting among nations? We have tried many methods but all to no avail. The one and only hope we have is to tell them of the one person who teaches that all men are brothers."

"Now, we need a loyal group of missionaries to do something about it. We must send them forth to tell the people about this great man." "The impressive thing about a missionary is that he does things in a most unexpected manner." Dressing a boy in a college senior's gown he passed him a collar and said, "Wear this backward." The result produced a ministerial looking individual. "Sometimes missionaries need help; here, you be a doctor," he said to one boy placing a stethoscope in his hands. Reaching out he drew to him a smiling, curly-headed and brown-eyed child. "We need a nurse," and forthwith he attempted to fasten a nurse's cap on her, asking as many of us often have, "How do you fasten one of these things on?" "Now, the nurse must help the doctor; possibly some of these people need help." The stethoscope was applied to several and numerous imaginary wounds were dressed.

The babel of voices was tried again. "Poor people, how we need friends. Christian people in the back of the chapel, all these heathen are calling each other names; we need more help. You, doctor, and nurse, go among these people and take a collection. If you find a man trying to make up his mind, whisper in his ear and tell him that it is important; go also to the heathen here, they may have something in their pockets." The collection was taken during the singing of the doxology by the congregation.

Quiet reigned. The leader sat down beside the children. "Heathen," said he, "sit down while I talk to you. Sometime ago a college professor told me that a Japanese student came to him and said that he would like to know something about the Christian religion and that he would like to have the knowledge in one sentence. The professor was puzzled for a moment and then said, 'God so loved the world that He gave His only begotten Son that whosoever should believe in Him should have everlasting life.' Let's teach this to you heathen." The sentence was repeated solemnly by all the children, a verse so little heeded in this time of wars and rumors of wars.

"Children," said Dr. Ogilby, "that sentence contains the essence of Christianity. Let us examine the different words that we may catch the significance

of each one. There are four words which are important. The first one is *love*; God so loved the world. This is the greatest word in the Christian language; it is the guiding word of your whole life. The second word is *gave*. This is important for the giving of yourself to Christ is essential if you would become Christians. The third word is *believe*. This you must all do; if you would become Christians you must believe in Christ and all His teachings and you must also believe in God, our Father. The fourth word is *life*. Did you know that all life comes from God and that God is life itself and that we are promised life everlasting if we believe in Christ. Now, little heathen, if you will accept these four words and their vast meaning we have made you all Christians. Shall we all join in the Lord's Prayer?"

CLOSING HYMN

After the prayer the leader said, "Sometime ago when I was in Bermuda I heard a hymn which impressed me very much. I copied it and have placed copies in the back of the hymnals. Shall we sing it in closing? It is written to the tune of 'The Old Londonderry Air.'"

SAVIOR OF THE WORLD

I cannot tell why He whom Angels worship,
Should set His love upon the sons of men,
Or, why, as Shepherd, He should seek the wanderers,
To bring them back, they know not how or when.
But this I know that He was born of Mary,
When Bethlehem's manger was His only home,
And then He lived at Nazareth and labored,
And so the Savior, Savior of the World, is come.

I cannot tell how silently He suffered,
As with His Peace He graced this place of tears,
Or how His heart upon the Cross was broken,
The crown of pain to three and thirty years.
But this I know, He heals the broken hearted,
And stays our sin, and calms our lurking fear,
And lifts the burden from the heavy laden,
For yet the Savior, the Savior of the World, is here.

I cannot tell how He will win the Nations,
How He will claim His earthly heritage,
How satisfy the needs and aspirations
Of East and West, of sinner and of sage.
But this I know, all flesh shall see his glory,
And He shall reap the harvest He has sown,
And some glad day His sun shall shine in splendor,
When He the Savior, Savior of the World, is known.

After the singing there was a profound and respectful silence and then said the leader, "That is all." Quietly we left the chapel. Outside the sun shone brightly. The catbird and the song sparrow sang louder their joyful "Amen."

The Cathedral and the Future

An Address Delivered June 3rd

By the Rt. Rev. William T. Manning D. D.

Bishop of New York

IN MY own name as Bishop and in the name of the Cathedral Chapter and of the trustees of the Cathedral I am to speak today of two matters which are of great moment to all who realize what this Cathedral of St. John the Divine means to the Church, to the life of the community, and to the whole cause of religion.

I am to speak of a matter which is of high importance in the architectural development of this mighty edifice, and I am also to speak of the solemn obligation resting upon us to complete this great Temple of God which now stands noble but incomplete in this metropolis of our land.

Let me speak first of the architectural development which is now to take place.

After long and careful study, and with the approval of the architects of the Cathedral, it has been decided that the reredos which is behind and above the high altar of the Cathedral is to be removed.

The present reredos, erected in 1909, has long been felt to be unsatisfactory and quite inadequate for the great building which, under Dr. Cram and his associates, St. John's has become. The building of the nave, the raising of the choir and sanctuary to their proper height, and the open-

ing of the entire length of the Cathedral made this inadequacy more and more evident.

Dr. Cram made several drawings for reredos that would be adequate in the vast building and the estimated cost varied from \$500,000 to \$1,400,000. Continuous expert study, however, has shown that there ought not be any reredos in St. John's Cathedral and that by simply removing the present one a vastly finer architectural effect will be produced than even the finest reredos could give.

This change will leave the great altar exactly where it is and will make the altar itself the dominating feature, as it should be, and it will bring into view the majestic columns around the apse and the other noble features of the Cathedral structure which have been hidden by the reredos. It will open to view a magnificent vista back of the Cathedral altar including the great columns of the apse, the width of the ambulatory and the length of St. Saviour's Chapel, some 74 feet in all. The view from the west end of the Cathedral beyond the altar through to the window of St. Saviour's Chapel will be the longest unbroken vista in Christendom.

The whole architectural effect will be

Call for Nurses

By VIRGINIA H. HARRISON

THE President's call for nurses and the possibility of the passing of a Selective Service Act for nurses has dramatized, as never before, the enormous need of our war wounded. As members of the Episcopal Church, which maintains hospitals in all the major cities of this country, each one of us has a duty in this respect.

Nurses who have graduated from Episcopal hospitals where they assembled each morning in the chapel to prepare themselves for the activities of the day, are well qualified for a worldwide service to humanity. Hospitals are making an unprecedented effort to give adequate nursing care to their patients and are training students as rapidly as is consistent with efficiency. The drive for members of the summer and fall classes is being held.

The source of supply for schools of nursing is rather limited. Because of the small pay while learning, many young girls are now securing better-paying industrial jobs, others are marrying and are unable to settle to work of a permanent nature. But the job of caring for the sick and helpless must be

done, and it is the duty of all women to do it.

In those towns where there are Church hospitals, is it not the part of Church women to help in any way possible the nurses who are working against great odds? Should we not urge our daughters to enter schools of nursing in order that they may learn a profession of which they may be proud while rendering a service to those in need? Should we not impress upon our women the possibility of their doing volunteer Red Cross Nurses' Aide work, or joining the Civilian Defense helpers in hospitals? If there is no Church hospital in your town, do not hesitate on that account, but offer yourself, your soul and body, to be of assistance to those in need. You may be able to give only a few hours a day, but that will be greatly appreciated.

The United States Cadet Nurse Corps offers financial assistance to those who wish to enter the field of nursing. Salaries while learning, uniforms, books, full maintenance and tuition are supplied. Any girl interested should consult her nearest Church hospital.

which is seen in many of the finest
cathedrals in Europe such as Amiens,
ges, and Rheims.

is an interesting fact that Canterbury
Cathedral some time ago made the
change that is now to be made in
John's, the reredos which had been
removed, thus restoring to
the superb vista back of the altar.
now let me ask you to think of the
matter of which I am to speak

the undertaking of this work at the
present time is a reminder that the St.
John's Cathedral building campaign has
been discontinued. The campaign has
been quiescent during the war but it is in
progress and must now be actively con-
tinued in order that the funds may be in
sufficient to complete the Cathedral as soon as
the war ends.

John's is the largest Cathedral by
area in this continent, and is the second in
size in the world. When finished, St. John's
Cathedral will be more than one-third
larger than St. Paul's Cathedral in Lon-
don or Notre Dame in Paris. It is more
than two-thirds built and there is no debt
on it. It will take approximately \$10,000,000
to complete its construction including
the completion of the great arch in the
nave, the completion of the north
transept which is already partly built, the
building of the south transept, the com-
pletion of the two western towers which
have been built up to the height of the roof of the
nave, the raising of the outer roof of the
nave and sanctuary, and the building of
a central tower to take the place of the
present temporary and unattractive dome.
If you think \$10,000,000 is a large sum
for the completion of a Cathedral which
will stand through the ages to the glory
of God, let me say that it has just been
announced that it will take \$35,000,000 to
complete the airplane carrier *Franklin* and
that all of us fully approve that expenditure.
There are urgent demands upon us at
the present time. We must do our uttermost for
the support of the war, we must do our
part for the Reconstruction and Ad-
justment Fund called for by the General
Convention, we must meet any other needs
and obligations, but this great House of
God in the metropolis of our nation must
not stand unfinished.

The vast congregations of people of
every sort who gather at the frequent
Sunday services and also the great number
of visitors from far and near at the regular
services show the place which St.
John's Cathedral holds in the public mind
and its influence for religion. This great
Cathedral in the City of New York is
one of the mightiest visible witnesses for
Christ and His Church and one of the
most far-reaching centers of missionary
activity in the world today.

Every gift which has been made for the
building of this Cathedral is imperishably
recorded in the Book of Remembrance
which is in preparation which will be placed in
a Golden Shrine prepared for it in the

and I can tell you that the names thus
recorded represent gifts varying in amount
from three cents to more than a million
dollars. This great company of givers,
now numbering almost 300,000, together
with a still larger number of



THE CATHEDRAL OF ST. JOHN THE DIVINE: *The photograph has been retouched to show the striking effect achieved by removing the reredos.*

anonymous givers, are the true builders of
this Cathedral.

You are asked to make it known as
widely as possible that the campaign is
in progress. Gifts large or small are welcome.
May some of those who still have
large wealth be moved to give it, or to
bequeath it for this sacred and noble purpose!
Some may wish to give a special
part of the Cathedral as a memorial. Full
information as to the building plans and

as to the cost of the various units of
construction will be furnished upon request.

It is hoped that gifts and bequests now
made will make possible, as soon as the
war ends, the completion of this great
Cathedral as a thank-offering to Almighty
God for the ending of war and the hope
of just and world-wide peace, and in
grateful memory of all those who in this
fearful struggle laid down their lives in
the cause of humanity and freedom.

Pointing to God

AMONG the towering buildings of New York stands one which points straight up to God. To be sure, every church in every city has this task. Yet the Cathedral of St. John the Divine, both by its size and grandeur and by the harmony of its vast conception, speaks to all the world for all churches. To complete the Cathedral will cost \$10,000,000—a staggering sum. That vast amount, however, will not as some comments seem to suggest be merely frozen into stone. It will go to pay stonemasons and builders, designers and executors of stained glass, laborers and artisans and artists and architects who, in turn, will use it to buy food and clothing and fulfill the other needs and desires of their families.

Would you like to have a part in the physical work of building this symphony of stone and glass, this uttered prayer which will speak to God of man and to man of God for thousands of years? Would you be proud to think that your great-great grandchildren could say, "My great-great grandfather cut the stone for that arch, and set it in its place?" A thing of beauty is its own justification. A thing of beauty dedicated to the glory of God is almost the pinnacle of human endeavor.

Hence we do not begrudge the \$10,000,000-worth of time

The Collect

St. Barnabas

June 11th

SINGULAR gifts of the Holy Ghost." "Singular" here suggests "appropriate to him," not "strange" or "rare." St. Barnabas was not utterly different from all other people. The Holy Ghost gives His gifts "to every man severally as He will." We all receive most of the same gifts, plus whatever is most needed by us, our individual gifts. As we use today's collect we should pause and search our minds to learn what the Holy Ghost has given us, and in particular what very special power He has granted, that we may make all endeavor to use that gift always to God's honor and glory. We may not be fitted for nor expected to do the work St. Barnabas did, but we are called upon to do some particular (singular) work for God which no one else can do. Be it great or be it small, it is our personal work and our share in the fulfillment of God's will.

Third Sunday after Trinity

June 17th

AN HEARTY desire to pray. Is prayer something we desire from the heart or is it a troublesome duty? Do we really want to pray? It should be a relief to turn to God and talk with Him. There should be a sense of joy in approaching God and telling Him of our love, gratitude, and needs. If we think of prayer as a burdensome task and so neglect it, we are missing something of great value in our spiritual lives. We need to learn prayer's refreshing strength, finding in it a source of power and we must use prayer until we would miss its inspiration as much as we miss a regular meal or nightly sleep. Prayer keeps us in touch with God as we bring to Him the routine of our lives and not just the unusual need that shows us our helplessness. Prayer places us definitely on God's side, secure in His help to forestall the dangers and difficulties that come to the soul.

which men and women will spend on building the Cathedral of St. John the Divine. Modern civilization has the time to spend praising God in glass and stone. And those of us who are not builders can gladly give of our substance so that the work may go forward.

Fr. Shoemaker's School

WE SHARE the general interest in the new school of clerical internship about to be opened in New York under the leadership of the Rev. Samuel M. Shoemaker. The essence of any school is its faculty; and we doubt that most blasé and case-hardened youth could fail to catch the enthusiasm, earnestness, and fire of Fr. Shoemaker. It will be a great thing for the Church to have the routine of pastoral work taught by one to whom it is the thrilling adventure of meeting human souls.

May God endow the school with every blessing, material and spiritual.

"Union Through Communion"

ONE OF the hardy perennials of the Question Box concerns the admission of unconfirmed persons to the Eucharist. The definitive word on this subject, we are happy to report, has now been said by Mr. Spencer Ervin, well known Philadelphia layman, in a pamphlet entitled *Union Through Communion*.* In the pamphlet, Mr. Ervin proposes a means of legalizing open Communion without undertaking the long and onerous task of amending the canon of the Prayer Book. The probable results of the very simple device he proposes are calculated to startle and amaze.

We won't say any more, because we don't want to spoil the effect of the pamphlet. But just one warning: Don't spit your nickel unless you have a sense of humor!

Anglican Theology Today

IN AN ARTICLE IN *Theology* (January, 1945) on the subject "What is Anglican Theology," A. M. Ramsay makes the following remarks on the present theological position:

"The Anglican use, methods, and direction discovered themselves in reaction from the pressure of Luther, Calvin, and Trent; and it is possible that in the reaction against mislead systems there was a missing of certain valuable elements which those systems contained. Thus, though the Anglican method is to a balanced use of Scripture as interpreted by tradition and an escape from the lopsidedness of the Reformed scriptural, there may yet have been loss through the missing of the right 'dynamic' use of Scripture known amongst the Reformed. In other words our emphasis (right as it has been) upon the 'Word made flesh' may have led us to miss something of the meaning of the 'Word spoken' as Reformed Christianity values it. Similarly the reaction against Rome may have led to loss through neglect of the angelic doctor, from whom Hooker himself learnt not a little. The day of revenge has come. The catastrophic times through which we have been passing have exposed the contemporary weaknesses of the Anglican use. Can it be that the wholeness of system which the Thomist offers? Does it sufficiently understand the notes of crisis and judgment which Confessional Protestant has been making his own? It has seen that Anglicanism has had less to say and has said it less powerfully."

**Union Through Communion*; by Spencer Ervin; 5 cents; published by the author, 901 Provident Building, Philadelphia 3, Pa.



Somewhere in the Pacific (Delayed).

EAR FAMILY: This might well be entitled "The Most Unusual Service I Ever Attended."

The Iwo Jima campaign was over. As all the world knows, it had been bitter, bloody, and barbarous. Although relatively short, as compared with other campaigns, it was longer than we anticipated, and all of us were pretty thoroughly tired out. We could scarcely wait until the time came to shake from our heads the grainy black volcanic dust of the ugly little island. So when, late one afternoon, the unit to which I was temporarily attached received orders to be prepared to shove off the next day, it was welcome news to all of us. We had had a comparatively easy time of it—not the gruelling hand to hand combat of the front-line troops—but the prospect of leaving certainly looked good to us. And when we crawled into our foxholes for the last time that night, we came as near to being as one could on that tragic battle ground.

Next morning was devoted to striking camp and getting our gear in order to move. By noon we were on the beach, ready to load the small boats that would take us out to our ship. But loading our equipment took most of the afternoon, and it was not until the day before we got aboard the transport. First in the thoughts of all of us was a bath; next, hot chow. The Navy accommodated us in both of these basic desires, and by evening we felt like clean, respectable citizens, for the first time in weeks. It was that evening that the service was held. It was an interdenominational service, conducted by our enthusiastic young Protestant chaplain, and it was held in the ship's mess hall. As we waited for it—mostly Marines who had just come aboard, and a sprinkling of the ship's company—there was nothing to indicate that it would be anything but an ordinary service of Thanksgiving for our preservation during the campaign, and for a safe voyage to our destination. The chaplain stood silently beside his improvised altar, with two candles burning, one on either side of the cross, while the congregation took their places standing among the rows of tables.

But just as the chaplain uttered his opening sentences, a gong sounded and the public address system sounded off: "General Quarters! All hands man your battle stations!" Instantly the sailors of the ship's company left to take up their positions for battle. Other men came rapidly through the hall on the way to their stations. Doors clanged as they were slammed and dogged down. In a matter of minutes, without haste or confusion, guns were mounted, ammunition ready to load, and the ship was prepared for any emergency.

Meanwhile the chaplain continued his opening sentences. The Marines, who were passengers on this ship and therefore had no battle stations, remained and the service continued. From the loud-speaker came a voice, and the chaplain paused. "This is the ship's captain," said a pleasant voice, in an easy, almost conversational tone. "Enemy planes are approaching.

than these two theologies upon its flanks. Its members often turn to them rather than to their mother, and ask 'Has she a theology of her own?'

But history may soon repeat itself, and, as in the latter days of the reign of Queen Elizabeth, Anglican divinity may soon discover itself and, while claiming to say far less than the Calvinist and the Confessionalist, may speak both *with* a wider authority than they and *to* the whole man rather than to a part

We're ready for 'em. For the benefit of those below decks, we'll let you know from time to time what's going on. If you don't hear anything, nothing's happening."

The chaplain announced a hymn, and we all joined heartily in singing it. As we sang, we heard a command over the speaker system: "Make smoke!" A few minutes later, smoke began to seep into the mess hall, as pots outside began to give off their dark fumes.

Now the skipper spoke again: "An undetermined number of enemy planes are coming toward us. Our own planes are up to meet them. Smoke is covering our ship and the entire area around us. They'll have a tough time getting to us, and a tougher time finding us if they get here. That's all for now."

The chaplain continued. "Lord, as this smoke envelopes us, let it remind us of the incense in thy temples of old. . . ." Not bad, I thought, though perhaps a little "High Church" for an evangelical Baptist! And the smoke really was getting thick now; you could hardly see the chaplain. It gave us a peculiarly safe feeling, as if we were putting on a mantle of invisibility. But this pleasant feeling was rudely shattered by a sharp command from the loud-speaker, drowning out the chaplain's voice: "Make more smoke! We're like a sitting duck in a mill-pond."

The chaplain announced another hymn. It was a long one, and while we sang it was difficult to follow the progress of events as they were relayed to us through the loud speaker. We finished the hymn, and the chaplain began his sermon. Don't ask me what it was all about; I doubt if he remembers, himself. There was something about the Israelites, with their pillar of cloud by day and their pillar of fire by night; but the ever-thickening smoke seemed much more real at the moment. Now it was so dense that you couldn't see the chaplain at all; only the glow of the two candles through the gloom. You knew the room was full of people, but you could see only the ones alongside you, or in the rows immediately before and behind.

Now came some real news over the speaker: "Our planes have found the enemy, 40 miles out. They've shot down one of the enemy bombers."

It was hard to refrain from cheering. The chaplain said: "Let us give thanks that our air screen is protecting us." I had a hasty and confused vision of the Israelites fleeing through the Red Sea, while Pharaoh's hosts were bearing down upon them in Zeros as the sea opened to permit them to pass, and I remembered idly wondering where Moses got his air screen.

"We got another!" came the skipper's voice again. "Two down, two to go." What was this—a church service, an air raid, or a football game?

The chaplain was speaking again. "I've kept you longer than usual. There's no place we can go anyway, and if the planes get through to us they might as well find us worshiping God. Open your books to the Navy hymn." We sang it with gusto, and a keen appreciation of the need of heavenly aid "for those in peril on the sea."

It was over soon. The planes didn't get through to us. Three of them were shot down by our air support, or by anti-aircraft fire. A fourth evidently thought better of it, and headed back toward its base. "Secure from General Quarters," came the word over the speaker. The air raid was over. So was the service. It's one I won't forget very soon, and neither will anyone else who was there. . . . But I'm still a little vague as to what the sermon was all about! CLIFFORD P. MOREHOUSE.

of him. For on the one side every sort of infallibilism demands an infallible logician, and this means an authority speaking to far less than the whole man. And on the other side Neo-Calvinism leads us to regard the use of our reason as a sinful titanism, and so dwells on our justification as to rob us of our sanctification through union with the divine life. If these judgments be true, the Anglican need not be too diffident or apologetic, though he may need to be more modest, in what he claims to say. . . ."

War Prisoners Aid

By Dr. D. A. Davis

ON A HOT sultry day last year in the eastern part of Kueichow Province, two men were talking quietly. One, a Chinese officer, was very disturbed. He shook his head and sighed. The other man, a civilian, listened intently. The two were surrounded by barbed wire fences.

"I repeat, sir, those Japanese are absolutely incorrigible! They are 30 thorns in my side every day! They will not engage in recreation, studies, and as for religion . . . humph . . . that is something which will never enter their thick heads!" Finally the second man spoke up. He was a man who was well acquainted with such a situation as this and he was not in the least disconcerted. "Let me have a crack at your problem, commandant, maybe I can do something with these men."

And the civilian, a worker with the War Prisoners Aid of the YMCA, did do something. For six weeks he toiled with the Japs and at the end of that time he sent me a report which I quote in part: "The task was very difficult in the beginning, but gradually as I expounded the great teachings of the Christian truth, quite a few of the incorrigibles were spellbound since so much was contrary to their own ideas. It may be asked, 'Is it not unseemly to obtrude opinions among those who are imprisoned?' Perhaps, but my meetings were sponsored by the self governing committee and there is all the difference in the world between opinions spun like cobwebs from the brain or caught up at second hand; and those great basic principles of truth, morality, and right, which are witnessed by the conscience. And when you stand up for these, you do not seek to exalt your own goodness or win an advantage but simply try to raise the standard from being trampled in the mud."

The "Y" man then went on to say that he will never forget the solemn service when 30 husky Japs bowed their knees and received God's pledge of His unconditional favor.

GERMAN COÖPERATION

Have the Germans coöperated with the War Prisoners Aid of the YMCA? Yes, they have. They permitted the YMCA to send braille typewriters and phonographs to the blind Allied prisoners at Stalag, and also allowed a Presbyterian minister to travel clear across Germany to a prison camp in order to ordain a young man prisoner for the ministry. Another instance of coöperation was last Christmas when the commandant of Stalag Luft 4 gave orders that the barracks were to be unlocked Christmas Eve so the British and American prisoners could leave their barracks and assemble on the playground to sing Christmas carols. In the case of the ordination, the "Y" had cabled the presbytery in New Zealand to obtain the authorization for the ordination.

The War Prisoners Aid of the YMCA in its contact with prisoners follows the lines set down by Maj. Gen. Archer L.

Lerch who recently stated that the prisoners are being treated firmly and fairly but are not being molly-coddled. He made this remark in his answer to critics who have demanded retaliation against German prisoners in this country because of the maltreatment of our boys in Germany. General Lerch said that we are or claim to be the leading Christian nation in the world. "If we as victors are now going to throw the Geneva convention out of the window, then I don't see why we should waste our time on Dumbarton Oaks and the San Francisco Conference." The general added that our fair treatment of prisoners paid off by helping to increase the volume of surrenders on the Western Front.

One of our many activities today is in connection with German theological students who are prisoners of the Allies in the United States and overseas. We have quite a few of those men in the camps and in order to aid them in their pursuit of their theological studies, we are setting up seminaries in the prison camps so as to provide the religious instruction required. At the beginning of World War II, Hitler ordered most of the Lutheran ministers to the Russian front lines where they were either killed or captured. Approximate figures show that 25% of these men have been shot or taken prisoner by the Allied troops. The War Prisoners Aid has supplied necessary religious books and pamphlets printed in German to the prisoners.

Reports from workers from all over the world reach my desk. These documents tell of receiving from YMCA headquarters, Bibles in Japanese, New Testaments in Malayan, Dutch, and Cantonese; the Gospels in Cantonese and Malayan. The spiritual well-being of all concerned is receiving close attention. It is really remarkable how the young people have applied themselves to the understanding of English. One worker writes: "Whereas in the beginning of this work, I was lost without an interpreter, I am now well understood as I give them instruction. They readily sing the well-known hymns as they read them from the large printed sheets hanging in the school room and I must tell you the singing is a delight to hear."

GIFTS

A worker spends about one-sixth of his time in religious activities, the other five-sixths in educational, recreational, and similar endeavors. We learn from our men what is needed in the camps and from our warehouse in New York City and from South America, go countless articles to the prisoners of war. The number of books, games, and pieces of sports equipment runs into the millions. For instance a request came from a British camp in Africa for church supplies. The prisoners had built the church but needed an altar, altar cloth, and communion wine. Those were sent by the YMCA. During the past

two years approximately 300,000 musical instruments, even bull fiddles, were sent to prisoner of war camps. Sewing machines, some 30,000 pounds of bookbinding cloth, the famous *War Time Log* (a finely-bound book to be used as a calendar and sketch book) are among the many worthwhile articles supplied to the British War Legion.

There is a constant call for hymn books printed in languages spoken by prisoners. Recently a "Y" worker in New Zealand was looking for someone who could translate English hymns into the Italian language so all the prisoners could sing. The man located a prisoner who spoke both English and Italian but who paid little attention to the worker's appeal for aid. Finally, the "Y" man opened his hymn book and started to hum an old favorite. It was no time at all before the prisoner and the representative were singing at the top of their voices, "Forward, Christian soldiers," "Stand up for Jesus," and "O God, our help in trouble." The prisoner had been so despondent he had no interest in helping anyone, but the sound of the hymns lifted his spirit and the next day he started diligently to translate them.

GUIDANCE

The work of the YMCA War Prisoners Aid started in World War I and continues in the present war. Its scope is so broad that we believe that we should continue even after the cessation of hostilities as long as there is a prisoner in a camp who needs comfort and bodily help. We believe that our association with the prisoners has the effect of guiding their steps for the years to come. It is a recognized fact that a prisoner of war is removed from the amusements and distractions of the world—he is alone with himself, thinking upon his inner resources and in many cases, for the first time. He is then free to react to that inner necessity which drives men to God.

The Church and the Christian God are the decisive influences of renewal and reintegration. To the prisoner who has God as his new center of life, so, we believe, the "Y" feel that this situation—new to many men—is something vital to their well-being and is a force which cannot be eliminated.

When the prisoner is repatriated and returns to civil life, perhaps the man who never went to church in his life, having thought of God, will assume a new status in his community by joining the church of his choice. Thus, the work of the YMCA War Prisoners' Aid will never die.

Editor's Comment:

Readers who wish to send checks to help in this great enterprise should make them payable to THE LIVING CHURCH RELIEF FUND and send them to the editorial office with notation "For YMCA War Prisoners Aid."

NEW YORK

Bishop Manning Makes Announcement and Appeal

Bishop Manning of New York drew a congregation to the Cathedral of St. John the Divine, New York City, on Sunday morning, June 3d. The Bishop had been in his place in the Cathedral on Easter Day, for the reading of his Easter sermon, which he had written but which was read for him by the Rev. Canon Edward N. West. But June 3d was the first occasion on which the Bishop had spoken. He proceeded to the pulpit with his accustomed firm step and delivered an address which was in the nature of an announcement and an appeal. It was the first time his voice had been heard in the Cathedral since last November.

The announcement was to the effect that work has never stopped on the Cathedral and that, after the war, it is hoped that the great edifice may be completed. The amount of funds will in nowise interfere with the financial support of the war and Reconstruction and Advance Fund, will be over and above those primary obligations. Memorial gifts will no doubt be made.

A more immediate announcement was of great interest also. The present reredos will be removed, giving an additional width of 74 feet from west to east, thus making the longest unbroken vista in Christendom. Canterbury Cathedral made a similar change some time ago.

The Bishop appealed to all present to join in the widely known campaign for the completion of the Cathedral. Scores, after the service, expressed their delight in seeing and hearing the Bishop again, his health restored and his purpose in regard to the Cathedral unchanged and as strong as ever.

Lunch for Fr. Shoemaker

Two hundred and forty friends of the Rev. Samuel M. Shoemaker assembled in the Georgian Room of the Hotel Pennsylvania, New York City, on May 31st, for a dinner given to honor him on his 25th anniversary as rector of Calvary Church and to express confidence in his efforts for a clergy school in Calvary Parish House. At the speakers' table, besides Fr. Shoemaker and Mrs. Shoemaker, were Presiding Bishop, the Rev. Dr. Theodore Sedgwick, rector of Calvary from 1910 to 1924; the Rev. Shelton Hale Bishop, rector of St. Philip's Church in the Gramercy Park district of New York City; the Rev. Canon Quintin Warner; the Hon. Alexander Smith, U. S. Senator from New Jersey (Fr. Shoemaker's father-in-law), and Mrs. Smith; William Wilson, founder of *Alcoholics Anonymous*, the great work for the reclaiming of the inebriated; Abraham Vereide of Washington, D. C., head of the famous "breakfast clubs"; and Harvey Wiley Corbett, the well-known architect. Mr. Corbett introduced Senator Smith, who presided. A

"surprise speaker" was the Rev. J. Herbert Smith, associate rector of Calvary from 1931 to 1942, who spoke over the telephone (amplified), from his present parish, All Saints', Beverly Hills, Calif.

All the speakers paid high tribute to Fr. Shoemaker, for his work in the past 20 years, and all wished him God-speed in the new venture. Letters were read from many Church leaders, foremost among them being a letter from Bishop Manning of New York.

Florence Nightingale Service

One thousand nurses attended the 21st annual service in memory of Florence Nightingale and all nurses who have died in the services, on May 13th, in the Cathedral of St. John the Divine. The nurses marched four abreast through the great west doors of the Cathedral, behind a Red Cross color guard from hospitals in the 2nd Service Command Area. There were navy nurses and units representing the Cadet Nursing Corps, student nursing groups, graduate nurses, and faculty members of various training schools, the Visiting Nurses Service of New York, the Community Service Nurses, nurse veterans of the Spanish-American War, and of the Jane A. Delano Post 344 of the American Legion, made up of nurse veterans of World War I. The various uniforms added to the impressiveness of the procession, which was long.

The Rev. Canon Thomas A. Sparks officiated. The preacher was the Rev. Otis R. Rice, director of religious work in St. Luke's Hospital.

SPRINGFIELD

Missionary Survey at Synod

The 68th synod of the diocese of Springfield, held in St. Paul's Pro-Cathedral, Springfield, Ill., coincided with V-E Day and marked the 21st year of the episcopacy of Bishop White. The Rev. F. William Orrick is dean and rector of the Pro-Cathedral.

The matter of missions expansion was of foremost interest in the sessions, and a definite purpose to promote more vigorously this phase of the work of the diocese was manifest. A report on the subject stated that the diocese needed a coadjutor, and the synod expressed its willingness to provide one as soon as the Bishop was ready to ask for assistance. The text of the report follows:

At a conference of the clergy of the diocese called by the Bishop in December, 1944, Bishop White appointed a committee of four—Frs. Whitford, Ringland, H. L. Miller, and Wallace—to investigate what was described as an "unpleasant and discouraging situation" in St. John's Mission, Centralia. Three members of this committee—Frs. Whitford, Ringland, and Miller—spent a day in Centralia and in due time made a report in person to the Bishop. In making this report the committee repeated the general dissatisfaction with our whole missionary program that had been voiced by the clergy of the diocese at the December meeting, and asked

that the Bishop call for a survey of the whole mission field of the diocese. Bishop White thereupon appointed Frs. Whitford, Ringland, and H. L. Miller to make such a survey and to report its findings to this synod. The report follows:

The picture which we have to present is not an attractive one. During the past ten years the number of communicants in the mission areas has dropped from 1,483 to 1,321. In the majority of cases the missions are without regular services—in some of them there are no services at all for long periods of time. In a number of places our mission churches are rented to denominational bodies of various and sundry types and often the bulletin boards of these groups quite overshadow our own on the fronts of these churches. In one of these churches the font is used as a match tray and waste basket! Our church in Murphysboro was recently sold to the Assembly of God, but the altar was not removed and is now used as a bulletin display rack. (Murphysboro, by the way, has a population of nearly 9,000.) This committee deplores the use of our properties by sectarian bodies who have no regard for the sacred appointments of liturgical worship, and we believe, too, that it is a mighty bad idea for the Episcopal Church generally when we must rent our buildings for from \$2 to \$5 per week merely in order to keep title to them.

Feeling that the conditions existing in the mission field are of real concern to the whole diocese the members of the survey committee decided to issue an invitation to all the clergy to meet together to discuss them. We felt, too, that it might be well for us to journey through the extensive mission area of southern Illinois, so we called upon Fr. Hagan, archdeacon of Cairo, to invite us to meet in his parish. So it came about that a majority of the clergy spent a night and a day, March 14th and 15th, in that city and discussed in detail the present state of our mission work, and tried earnestly to seek possible ways of improving the work of the Church in the mission areas.

FOUR PROPOSALS

Four positive suggestions were crystallized at this Cairo meeting: (1) That we urge our Bishop to petition this synod for a coadjutor. (2) That the present assignments to the mission clergy be rearranged. (3) That efforts be made through the proper channels to enlist the interest of one of the religious orders for men in taking over certain portions of the field. (4) That a committee of clergy and laity, representatives of parishes and missions, be set up to consider personnel standards, and to counsel the finance committee in matters affecting the missions budget.

It seemed obvious to the clergy present at the Cairo meeting that suggestion No. 1 was of major importance—and, therefore, the following petition, signed by all but five of the clergy of the diocese, was sent to Bishop White.

"To the Rt. Rev. John Chanler White, D.D., S.T.D.,
"Bishop of Springfield.

"We, the clergy of the diocese of Springfield, wish to congratulate our Bishop on the courageous stand he has taken in resisting the efforts of the General Convention to force the resignation of bishops over the age of 72. It is directly contrary to ancient Catholic policy for any organization outside the diocese to sever the relationship between a bishop and his diocese. The enactment of canons of the type proposed by the General Convention could very easily lead to serious abuses. The bishop of the diocese is not

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simply an executive who may be retired when his usefulness is impaired. He is a shepherd, the spiritual father of the diocesan family. This relationship obtains until his death or until he voluntarily, with the consent of the diocese and the House of Bishops, retires from active work.

"We are aware, however, that the executive work of a diocese such as ours is very strenuous. We believe that it is too great a burden for our Bishop to carry on alone without serious jeopardy to his health. The long journeys through the heat of summer and through winter cold would tax the endurance of a man many years his junior. We are aware, furthermore, that there are places where the work of the diocese could be carried on with more vigor and with greater success by a younger man. It is, therefore, the consensus of the clergy that our Bishop, at the synod on May 16, 1945, ask for a bishop coadjutor. We believe, furthermore, that the Bishop ought to assign to said bishop coadjutor the supervision of all the missions and aided parishes of the diocese of Springfield; and that the Bishop ought to appoint said bishop coadjutor chairman of the Department of Missions and Church Extension of the Bishop and Council.

"We recommend, therefore, (1) that the finance committee of the diocese be instructed to submit to the synod, on May 16, 1945, whatever adjustments are necessary in the budget of the diocese for the last half of the year 1945, to provide the salary and allowances for a bishop coadjutor; (2) that permission to elect a bishop coadjutor be obtained from the bishops and standing committee of the various dioceses at an early date; and (3) that a special synod be called, not later than July 1, 1945, for the election of a bishop coadjutor.

"It is understood by all the clergy that these recommendations are in no way an indication of lack of loyalty to our Bishop. His more than 55 years of labor in this diocese have given him a place in our hearts that no one else could ever occupy. We cherish his fatherly kindness, his wisdom seasoned by years of hard work. We believe that in taking this action we are furthering the work of God in the diocese of Springfield."

On April 12, 1945, Bishop White in a letter to the clergy wrote as follows:

"Rev. and dear Brother:

"I received some weeks ago the letter and petition adopted at your meeting in Cairo and have delayed response until I have had time to thoroughly consider the matter and your petition. Only now after mature deliberation and consultation with those in whom I have confidence, am I able to reply.

"I wish first of all to thank you most heartily for your very kind and complimentary expression of your approbation or approval of my stand taken in regard to the matter of the compulsory retirement of bishops at the age of 72, and of my 55 years service as deacon, priest and bishop of the diocese. It is very heartening and encouraging to receive such enthusiastic and affectionate endorsement, and I am sincerely grateful.

"I am also very appreciative of your loyalty and thoughtfulness in desiring to give me help, especially in the matter of taking care of the missionary work and of saving my strength and relieving me of long and wearisome journeys throughout the diocese. I thank you sincerely for your personal regard and sincerity and am very grateful.

"After due consideration, I feel compelled to decline your kind offer for several reasons:

"1. It seems to me that I would be very inconsistent to ask for help or the assistance of a coadjutor bishop so soon after the action

taken by the House of Bishops at meeting in Birmingham in the matter of retirement of bishops at the age of 72.

"2. The matter of finances is an insuperable difficulty. In these war times while there seems to be plenty of money for everybody and everything is out for it, there are so many drives, that I am very much opposed to burdening our people with additional appeals.

"3. I feel that it would be almost impossible to secure the services of the kind of man that we would like at the present time.

"So, while I am not definitely opposed to the matter of a coadjutor, I do not think this is a favorable time.

"Appreciating your very kind thoughtfulness and with my affectionate regards, I am

"Faithfully yours,
(Signed) JOHN C. WHITE,
Bishop of Springfield

It was not possible to secure the names of all the clergy to this letter, but the members of the survey committee would make a statement in regard to it. We are inclined to disagree with those whom the Bishop consulted and in whom he has such confidence. The deliberations of the clergy were "mature" and were carried out in the conviction that where there is a determined effort to do a job that obviously needs to be done, a way can be provided to get it done. We cannot see any relationship between the action taken by the House of Bishops at a recent meeting in Birmingham, and the commendation which the clergy have made relative to securing a bishop coadjutor.

DECLINING ACTIVITY

We fail to agree, also, that "the matter of finances is an almost insuperable difficulty." We seriously believe that the present program of selling our properties and keeping missions understaffed in order to balance the budget or to show a favorable balance must stop. We cannot receive with enthusiasm increased assessments in the name of a program of declining missionary activity. On the other hand, we believe that this isn't a priest in charge of any self-supporting parish who would not willingly and enthusiastically go to bat for increased assessments for missionary work if he could see a determination on the part of those in control of the program, to maintain and expand efforts to bring the Episcopal Church to every town of 2,500 population or over, in the diocese. The suggestion that we have a young and vigorous leader in charge of the missionary work particularly, would help both the time and the energy to coordinate the available manpower and resources of the diocese to this end.

Suggestion No. 2 offered by the Committee of the clergy deals with the rearrangement of the fields of work in the missionary areas. A detailed plan of the proposed rearrangement is incorporated into the report. In brief outline the plan is this:

1. That the Pro-Cathedral in Springfield employ an assistant who would spend at least half his time with St. John's and Luke's, Springfield, and the missions of Havana and Petersburg. At the present time the missionary from Carlinville drives to Springfield to care for these missions up to the very noses of two strong parish churches.

2. The Carlinville missionary would be in charge of the Church's work in Carlinville, Chesterfield, Jerseyville, Carrollton, Gilpie.

3. St. Gabriel's Mission in Wood River would become the responsibility of St. Paul's, Alton. St. Paul's has an assistant priest and this mission is only 3½ miles away! Fr. John now serves this chapel twice a month from Granite City. St. Paul's, Alton, could provide

every Sunday at a regular hour the necessary parish calling. An assistant priest at Decatur could he missions in Mattoon and Paris. The missions in Anna and Mound City would be assigned to Cairo. The West Frankfort Field would include Chester, DuQuoin, Zeigler, West Frankfort, Carbondale, Marion, Harrisburg, McRae, Centralia, Carlyle, Greenville. The West Frankfort Field would include Chester, DuQuoin, Zeigler, West Frankfort, Carbondale, Marion, Harrisburg, McRae, Centralia, Carlyle, Greenville. Eventually there should be two missionaries in this field, or serious consideration should be given to enlisting the interest of one of the religious orders to man the field.

We recommend the immediate establishment of an associate mission, manned by two missionaries, to take charge of the Church's work in Albion, Mt. Carmel, Mt. Vernon, Iem, Centralia, Carlyle, Greenville.

The present relationship between Collierville and Belleville seems to be satisfactory and we recommend its continuance for the time being.

The Granite City field would remain at present minus Wood River. One man would serve Edwardsville, Glen Carbon, and Granite City.

Our recommendation calls for a minimum salary of \$2,100 for the mission clergy plus adequate allowances for travel—varying of course, with the territory to be covered. In accordance with this plan, the whole missionary field of the diocese could be covered at an annual cost of \$7,750. As the accompanying detailed report will show this would involve only an 18% increase in missionary assessments, and it is our firm conviction that if such a program were to be given a fair trial, the established parishes of the diocese would bend every effort to supply the financial support. We believe, too, that if the mission field were thus rearranged and adequately staffed it would be a matter of a very few years before the income from the missions themselves would increase materially, thus making it possible to decrease gradually the burden shouldered by the parishes in the initial stages, or to consider material extension of the field.

As was intimated earlier, the clergy in Cairo were well aware of the fact that the success of any such plan as is here outlined is dependent in large measure upon securing the right men to staff the field. Therefore, we suggest that definite standards of training and experience and interest be set up to be used in the choice of missionaries. We believe that such fitness for service can be determined better by the Bishop and committee appointed by him for the purpose, than by members of the finance committee.

The present picture of the Church's work in the mission field of this diocese is one of apathy and neglect. There must be revived throughout the diocese a strong zeal for real missionary activity, the kind that we evidenced at the turn of the century and carried on largely at the instigation of our present Bishop, then a vigorous missionary himself. We must show our faith in the power of the Church to survive and expand by putting our properties in good repair, by staffing the field adequately, and by reaching out into new fields. We have no command from our Lord to send forth Lutherans, Baptists, and the various Assemblies of God, so-called to do the work for us. But we do have a commission to go out into the highways and byways and make known to all men the whole faith of Jesus—and this without taking into our main consideration the least amount of money and effort we can expend in the doing of it.

We invite a thorough discussion of this important matter by the members of this Board, and earnestly hope that out of it will come specific and constructive action for the

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ANNOUNCEMENTS

Resolution

RESOLUTION adopted by the Board of Trustees of Nashotah House at their annual meeting May 23, 1945, and included in Minutes.

Whereas for many years Nashotah House has enjoyed the privilege of the life and work of Frank Hudson Hallock, Priest and Doctor, Professor of Old Testament Literature and Language and Librarian of the House;

And Whereas in the infinite wisdom of Almighty God, Dr. Hallock was called suddenly to the life of the Church Expectant on December 13, 1944; Therefore Be It Resolved that the Board of Trustees of Nashotah House at its annual meeting held on May 23, 1945, express its thankfulness for the brilliant scholarship and self-sacrificing labors of Dr. Hallock and hereby extends to his widow and family its deep sympathy in their sorrow and the assurance of the continued affection of every member of the Board.

And Be It Further Resolved that a copy of this resolution be sent to Mrs. Hallock and to the other members of his immediate family and that a copy be spread upon the Minutes of this meeting of the Board.

Alexander Simpson.
Frederick D. Butler.

Attest:
G. Carlton Story, D.D., Secretary.

THE BOARD of Trustees of Nashotah House heard with deep regret of the death of Charles Marcus Morris, who had been a member of our body for no less a period than one-third of the life of the House, most of the time as its treasurer.

He was always in his place at our meetings.

His legal and financial advice was always at our disposal, and he served the House unstintingly throughout his career as trustee. His wise and thoughtful recommendations solved many problems. Both his urbane presence and his invaluable counsel will be greatly missed by us who are left to carry on his work.

May he rest in peace after his unselfish labors!

The above Memorial Resolution was adopted by the Board of Trustees of Nashotah House at their annual meeting held May 23, 1945, at Nashotah, Wisconsin.

Signed, G. Carlton Story, Secretary.
May 25, 1945.

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ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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improvement of our missionary work. We must ask God that He will make clear to us the challenge, and give us all the willingness to work; that He will enlarge our faith, enlighten our understanding, and fill us with a hearty desire to do His will.

Signed: M. E. WHITFORD.
H. L. MILLER.
E. M. RINGLAND.

At the meeting of the Woman's Auxiliary, which met concurrently with the synod in the Pro-Cathedral, Mrs. T. P. Luby was elected president; Mrs. M. C. Rose, vice-president; Mrs. Edith J. Owen, secretary; and Mrs. Walter Harris, treasurer.

ELECTIONS: Secretary, Rev. F. S. Arvedson. Treasurer, Ernest Wilson. Standing committee, Rev. Messrs. J. Wallace, E. M. Ringland, M. E. Whitford, H. L. Miller; Messrs. C. M. Hathaway, A. R. Knight, E. Gunn, Dr. H. S. Layman.

NORTH CAROLINA

Convention Met on V-E Day

The 129th annual convention of the diocese of North Carolina met in the Church of the Holy Comforter, Burlington, on May 8th and 9th, with an exceptionally large number of laymen present.

As the opening day of convention was V-E Day, the convention began with a service of Thanksgiving followed immediately by organization and the Bishop's address.

At the close of his address Bishop Penick asked the convention to consider two things: (1) The Reconstruction and Advance Fund. (2) A purely diocesan venture, the Chapel of Thanks at the summer camp. A committee was appointed to consider this part of the address, and they brought in enthusiastic recommendations for both items.

The various diocesan institutions made excellent reports. It was encouraging to note that a many-year-old tangle of property was finally straightened out.

In the last few months, the diocese has purchased an 85-acre tract of land as a camp and conference site for Negroes; so the diocese is now well equipped for the training of both white and colored youth.

ELECTIONS: Standing committee, reelected. Executive council, Rev. Messrs. F. Drane, H. Johnston; Messrs. G. Irwin, K. D. Battle; Rev. E. Gribbin (elected to fill unexpired term). Kanuga trustee, W. T. Mauney. Delegates to synod, Rev. Messrs. D. Yates, C. E. B. Robinson, J. Cox, L. Schenck, R. Gribbin, J. Fortune; Messrs. U. T. Holmes, C. Thayer, T. Rice, A. B. Andrews, L. London, J. H. Zollicoffer.

NEWARK

Cliffside Park Church
Restored to Parishioners

Trinity Church, Cliffside Park, N. J., has been restored to its parishioners by the People's Trust Company upon payment of \$35,000, on its mortgage. This followed six months of ups and downs in which the mortgage was foreclosed, a reprieve granted, padlocks placed on the church doors, and a second reprieve granted.

Title to the property was given to the

Rev. Richard P. Pressey, rector, who announced that the \$27,000 debt the church still owes was to be paid May 27th, when the church was to be consecrated in honor of its men in the armed forces.

SOUTH FLORIDA

Negro Visiting Nurse

Recently reported was the gift of \$1,000 by the Women's Guild of Bethesda-by-the-Sea, Palm Beach, Fla., to provide a salary for one year of a visiting nurse in Palm Beach county. The Rev. T. Tagen now reports that two members of his parish, Mrs. Alfred G. Key and Mrs. L. E. Cofer, have each contributed half a year's salary for a Negro visiting nurse in this county; these generous gifts aid greatly in the care of the sick.

CLASSIFIED

CAMPS

BOY CHOIR training course for Choir Director at Camp WA-LI-RO, July 9-13 by T. T. Noble, Harvey B. Gaul, Walter Blodgett. Also Paul Allen Beymer, Christ Episcopal Church, Shaker Heights, Cleveland, Ohio.

CHURCH FURNISHINGS

IN STOCK. Sterling private communion service in case, \$47, \$50, \$75. Intinction chalices, plater brass crosses, vases, candlesticks, alms plates. R. Geissler, Inc., 79 West 45th St., New York.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fit back. Rubber feet. Send for sample. Redin Co., Dept. 77, Scranton 2, Pa.

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PURE IRISH LINEN. Limited quantities few numbers are still available to Parishes in need. Prices controlled by O. M. Geissler, Inc., Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Linens and materials by the yard. Surplus ecclesiastical altar linens, stoles, burses, and veils. my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price \$4.67. Also my Handbook for Altar Guilds. Price 50 cts. L. V. Mackrill, 11 W. Kirke St., Chicago 15, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

EMBROIDERESS to apply designs on church hangings, and/or do fine embroidery. Give particulars. Reply Box G-2956, The Living Church, Milwaukee 3, Wis.

WANTED—CHAPLAIN for prison and institutional work on staff of large Church agency in the east. Age 40 to 50 years. Must have strong liking for institutional work, as well as fair amount of parish experience. Reply Box P-2165, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, CATHOLIC, 36, desires parish or city in East, preferably in New York City. Reply Box B-2160, The Living Church, Milwaukee 3, Wis.

PRIEST, CATHOLIC, desires position teaching in church school, preferably in East. Can teach English, Latin, French, Spanish. Reply Box 2161, The Living Church, Milwaukee 3, Wis.

The Living Church

SCHOOLS

FOR BOYS

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BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive musical training and sing daily at the service of the Cathedral. The classes in the School are small with the result that boys have individual attention and very high standards are maintained. The School has its own building and grounds in the close. Fee—\$350.00 per annum. Boys aged 9 to 11. Voice test and scholastic examination. Catalogue and Information address:

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Cathedral Heights, New York City

St. Christopher's

Arch Boarding and Day School for Boys. Preparation for College and Life. Campus of Thirty Acres. Special reductions for clergymen. For catalog, address: The Rev. John Page Williams, Headmaster, Box 20, Richmond, Va.

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NIAGARA FALLS, NEW YORK

A church military school for boys from fourth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

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On Sept. 13, 1945 with grades six through nine. Each a grade will be added until eventually grades six through twelve will be offered. Prescott offers excellent training, individualized instruction, an able faculty, small classes limited to eight boys each, and a wonderful and healthful climate. Riding is included in the moderate fare. Limited enrollment. Episcopal.

ITERATURE ADDRESS:

DONALD E. WILSON, Headmaster
Box 354, Hightstown, N. J. until May 25th;
then Prescott, Ariz.

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CATALOG AND VIEW FOLDER, ADDRESS:

MRS. RACHEL, D.S.A., BOX B, VERSAILLES, KY.

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Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Limited enrollment. For illustrated catalog, address: Mrs. Langhorne C. Craighill, Headmistress, Tappahannock, Virginia.

EDUCATIONAL

SEMINARIES

Summer Session at Nashotah

For the second consecutive summer Nashotah House is presenting a full semester of seminary classroom work in a summer term. This year's session opened June 1st and will continue through September 1st. The regular seminary faculty is in residence and is offering all the courses. Work in all departments is being done, except in that of Old Testament and Hebrew.

Forty-three students are enrolled for the summer semester. Thirty-eight of these are postulants or candidates for Holy Orders in either the Episcopal Church or the Church of England in Canada. Five are postulants of the Serbian Orthodox Church in North America, under the obedience of Bishop Dionisiji, of St. Sava's Pro-Cathedral, New York.

A few days before the opening of summer school at Nashotah, Dean Nutter buried the ashes of a daughter-in-law of James Lloyd Breck in the Nashotah cemetery. This was a link with the early days of the House; for it was Dr. Breck who, with two other young deacons, founded Nashotah House in 1842. The daughter-in-law was the widow of the Rev. W. A. Muehlenberg Breck, the founder's son, who had done missionary work in Colorado, California, and the Pacific Northwest. Mrs. Breck (nee Anna Ackley) died last year in Portland, Ore., at the age of 85.

COLLEGES

Dr. L. McK. Gould Named President of Carleton College

Dr. Laurence McKinley Gould, professor of geology and geography at Carleton College for the past 13 years, will become the new president of Carleton next fall, it is announced.

Nationally known as a scientist, arctic explorer, author, lecturer, and teacher, Dr. Gould has had wide experience in important administrative capacities. He was second in command and chief scientist with the first Byrd Expedition to the Antarctic. More recently, while on leave of absence from his professorship at Carleton, Dr. Gould served as chief of the Arctic Section of the Arctic, Desert, and Tropic Information Center of the Army Air Forces with headquarters in Minneapolis and New York City. He is now serving as acting director of the Arctic Institute of North America.

INSTITUTE SCHOOLS

YMCA Purchases St. Mark's

St. Mark's Normal and Industrial School for Negroes in Birmingham, Ala., will be converted into a Negro YMCA under terms of a transfer of property recently completed.

St. Mark's School was started in 1891,

SCHOOLS

FOR GIRLS—Continued

Saint Mary's School

College Preparatory and
General Courses

For catalog address

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Peekskill

New York

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For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-1, Staunton, Virginia

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Offering a balanced program of sound scholarship, physical and spiritual training in a friendly atmosphere. Episcopal. Founded 1884. College Preparatory and General Courses; also 6th, 7th, and 8th grades. For catalog, address: Ophelia S. T. Carr, Head, Davenport, Iowa

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrollment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College
Northfield Minnesota

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LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

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SPECIAL

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Hospital of Saint Barnabas
685 High St., Newark, N. J.

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and grew rapidly to a peak enrolment of 300 pupils. A two and one-half story brick school building was erected, and heavily mortgaged. As public school facilities for Negroes improved the need for the school was reduced, and debt reduction was impossible during the depression, so the school was closed in 1940.

For more than a year the diocese and the YMCA board have been working out details. The diocese chose to turn the property over to the youth group rather than accept a higher bid from a commercial organization. A city-wide campaign for \$150,000 to develop the property is under way at present.

St. Mark's Church, a diocesan mission for Negroes, is in the same block with the former school building. It is expected that the YMCA project will stabilize and improve the community.

Appointments Accepted

Carlson. Rev. C. Lennart, missionary of Calvary Church, Pascoag, R. I., and chaplain at the State Sanatorium at Wallum Lake, R. I., also became rector of St. James' Church, North Providence, R. I., on June 1st. Address: Pascoag.

Hayes. Rev. Francis W., Jr., canon of the Cathedral of the Incarnation, Garden City, N. Y., will become rector of the Falls Church, Falls Church, Va., on July 1st. Address: 210 East Broad St., Falls Church.

Johnson. Rev. R. Barclay, rector of St. John's

CHURCH CALENDAR

June

10. Second Sunday after Trinity.
11. St. Barnabas. (Monday.)
12. Third Sunday after Trinity.
24. Nativity St. John Baptist, Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

Church, Aberdeen, Miss., resigned May 27, accept missionary work in Alaska.

Krone. Rev. Arnold, formerly priest in charge of St. Mark's Church, Nenana, Alaska, became priest in charge of All Saints' Mission, South Wash., on June 1st. Address 4900 Thistle Street.

Perry. Rev. Charles Howard, formerly vicar of the Church of the Redeemer, Los Angeles, became assistant at St. James' Church, South Pasadena, Calif., on June 1st. Address: 1325 Monterey South Pasadena.

Selway. Rev. George R., rector of St. Paul's Church, Toledo, Ohio, will become rector of Paul's Church, Lansing, Mich., on August 1.

Sherwood. Rev. William T., rector of the Church of the Advent, Brownsville, Texas, has resigned to become rector of the Church of the Redeemer, Eagle Pass, Texas.

Changes of Address

Hammond. Rev. Blake B., rector of St. Paul's Church, Niagara Falls, N. Y., has moved from 722 Buffalo Ave. to 142 Buffalo Ave., the

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE—Grace Church, Amherst, Mass.
Rev. Jessie M. Trotter, Rector
Sunday Services: 8 & 11 A.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.
Rev. H. Ross Greer, Rector
Services: 8:30 & 11 A.M. Every Sunday

UNIVERSITY OF CALIFORNIA—St. Mark's Church, Berkeley, Calif.
Rev. Russell B. Staines, Rector
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.; Canterbury Club, Sunday 6 P.M.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Westwood, Los Angeles, Calif.
Rev. Gilbert Parker Prince
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.; 1st and 3d Thurs.: 7:00 A.M., 2d and 4th Thurs.: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne Jr. (in U. S. Navy)
Rev. Otis R. Rice, Acting Chaplain
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30 P.M.
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

CONNECTICUT COLLEGE, U. S. COAST GUARD ACADEMY—St. James' Church, New London, Conn.

Rev. Frank S. Morehouse, Rector
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.
Rev. Gerald B. O'Grady, Jr., Chaplain
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

DENISON UNIVERSITY—St. Luke's Church, Granville, Ohio
Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest in Charge
Sunday Services: 8:45 & 11 A.M.

HARVARD, RADCLIFFE, M.I.T.—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.

Rev. Frederic B. Kellogg, Chaplain
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C. in Chapel
Holy Days as announced

MICHIGAN STATE NORMAL COLLEGE—St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector
Sunday Services: 8 & 11 A.M.; Canterbury Club: 7:30 P.M.



ST. PAUL'S CHURCH
WINSTON-SALEM, N. C.

MILWAUKEE-DOWNER, STATE TEACHERS COLLEGE—St. Mark's Church, Milwaukee, Wis.

Rev. Killian Stimpson, Rev. Carl E. Wilke
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis

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Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 & 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—Luke's Church, Chickasha, Okla.

Rev. H. Laurence Chowins, Vicar
Sunday Services: 8, 9, 9:45 & 11 A.M.

SALEM COLLEGE & ACADEMY—St. Paul's Church, Winston-Salem, N. C.

Rev. James S. Cox, Rector
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA—Trinity Church, Santa Barbara, Calif.

Rev. Richard Flagg Ayres, Rector
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evenings

UNIVERSITY OF TEXAS—All Saints' Church & Gregg House, Episcopal Student Center

W. 27th St., Austin, Texas
Rev. J. Joseph Meakin Harte, Chaplain

Sundays: 8, 9:30, 11 & 6 P.M.
Weekdays: 12 N. Daily; Wed.: 10 A.M. & 7 A.M.

UNION COLLEGE—St. George's Church, Schenectady 5, N. Y.

Rev. G. F. Bamaach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
Holy Communion: Holy Days, Tuesdays & Thursdays 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's Church, Aurora, New York

Rev. T. J. Collar, Rector
Sundays: 7:30, 9:45, 11:00 A.M.
Holy Days and Fridays: 7:00 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.

Rev. A. G. Noble, D.D., Rector; J. F. C. D.D., Acting Rector

Sun.: 8 & 10:35 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Church, 1833 Regent St., Madison 5, Wisconsin

Rev. Edward Potter Sabin, Rector
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.

Weekdays: 7:15 H.C. except Wed. 9:30 H.C.

Penance Sat. 5-6 and 7:30

ness being that of a recently furnished home to as St. Peter's rectory. Ferrall, Rev. Kirk B., dean of St. Paul's cathedral, Detroit, has changed his address from Seminole Ave., Detroit, to 203 Lakeland Grosse Pointe 30, Mich.

Ordinations

Deacons

MARYLAND—Max Hanson Rohn was ordained on May 28th in Grace and St. Peter's Church, Baltimore, by Bishop Powell of Maryland. He was presented by the Rev. Daniel Corrigan and the Rev. John Richardson preached the sermon. The Rev. Mr. Rohn is assistant at St. Anne's Church, Baltimore, Md.

OREGON—Luther Oliver Ison was ordained deacon May 5th in the Cathedral of the Incarnation, New York City, N. Y., by Bishop DeWolfe of Island acting for the Bishop of Oregon. He was presented by the Rev. A. Edward Saenger and the Rev. Archie Buchanan preached the sermon. The Rev. Mr. Ison will be deacon in

charge of St. Matthew's Chapel, Gold Beach, Ore., and assistant in the Curry County missions.

Priests

CALIFORNIA—Parker, Rev. Pierson, was ordained priest April 20th in All Saints' Chapel, Berkeley, Calif., by Bishop Block of California. He was presented by Dean Henry H. Shires and Bishop Block preached the sermon. The Rev. Mr. Parker is vicar of St. Andrew's Church, Oakland, Calif. Address: 2451 Ridge Rd., Berkeley.

MISSISSIPPI—Mann, Rev. William Stillwell, was ordained priest by Bishop Gray of Mississippi in All Saints' Church, Tupelo, Miss., on May 17th. He was presented by the Rev. Olin G. Beall and Dr. George B. Myers preached the sermon. The Rev. Mr. Mann is priest in charge of All Saints', Tupelo, and Grace Church, Okolona, Miss.

PENNSYLVANIA—Smith, Rev. Elmer J., was ordained priest May 26th in St. James' Church, Kingsessing, Philadelphia, by Bishop Roberts of Shanghai, acting for the Bishop of Pennsylvania. He was presented by the Rev. James C. Gilbert who also preached the sermon. The Rev. Mr. Smith

has been teaching at Carroll College, Waukesha, Wis., and is now studying for his degree as doctor of philosophy at Harvard University.

SOUTHERN VIRGINIA—Whichard, Rev. H. Walter, was ordained priest May 8th in Good Shepherd Church, Richmond, Va., by Bishop Brown of Southern Virginia. He was presented by the Rev. Taylor Willis and the Rev. W. Leigh Ribble preached the sermon. The Rev. Mr. Whichard expects to take up work in the diocese of Arizona in mid-June.

Honorary Degrees

BISHOP TUCKER OF OHIO was awarded the honorary degree of Doctor of Humane Letters by Baldwin-Wallace College, Berea, Ohio, on April 30th.

RIGHTMYER, Rev. Nelson Waite, of the Philadelphia Divinity School faculty and rector of All Saints' Church, Rehoboth, and St. Peter's Church, Lewes, Del., was awarded the degree of Doctor of Education from Temple University on June 4th. His summer address is All Saints' Rectory, Rehoboth Beach.

CHURCH SERVICES

TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to make the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

James Murchison Duncan, rector; Rev. Edward Jacobs

: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

Mary of the Angels, Hollywood's Little Church around the Corner, 4510 Finley Ave.

Neal Dodd, D.D.

Day Masses: 8, 9:30 & 11

MISSISSIPPI—Rt. Rev. John Long Jackson, D.D., Bishop

George's Church, 4600 St. Charles Ave., New Orleans

Alfred S. Christy, B.D.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

DETROIT—Rt. Rev. Oliver Leland Loring, Bishop

Church of St. Luke, Portland

: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Clark L. Attridge

Day Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

W. W. S. Hohenschild

: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. her services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22, N. Y.

Rev. Geo. Paul T. Sargent, D.D., Rector

8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon
Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York
Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.

Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 & 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; Ist Sun. of month, H.C. also at 8 p.m.

Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 11

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